UNITED CHURCH HERALD

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VOL. 3, NO. 13 JUNE 23, 1960

AWBA COLLEGE
RINGS CHURCH
AND THEATER
TOGETHER
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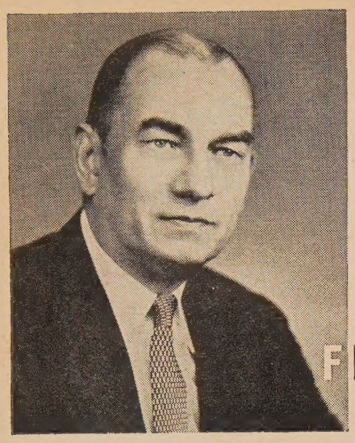

FROM THE CO-PRESIDENTS' VIEWPOINT

TO THE extent that it is possible to bring it about, one could hope that the official board of every local church of the United Church of Christ—consistory, church council, board of deacons, board of trustees, by whatever name it is called—might plan some program whereby, beginning next fall, it would undertake serious and detailed study of a book just published.

It is entitled *The Church as Employer, Money Raiser and Investor*, written by F. Ernest Johnson and J. Emory Ackerman, and published by Harper & Brothers.

This is the tenth in a series of volumes published under the auspices of the Department of the Church and Economic Life, a project that was launched in 1940 when the department was a unit of the former Federal Council of Churches and continued after the department became a unit of the National Council of Churches organized in 1950. Charles P. Taft, prominent Protestant Episcopal layman and brother of the late Senator Robert A. Taft, was chairman of the sponsoring department during most of the time. The whole enterprise was made possible by a 1949 grant from the Rockefeller Foundation. The grant was renewed in 1952.

Scope of the project, one of the less well-known but basically creative contributions of the Federal and National Councils of Churches to a Christian approach to the American way of life, is reflected in the titles of the nine volumes previously published. They are: *Goals of Economic Life, The Organizational Revolution, Social Responsibilities of the Businessman, American Income and Its Use, Christian Values and Economic Life, The American Economy—Attitudes and Opinions, Social Responsibility in Farm Leadership, Social Responsibilities of Organized Labor, and Responsibility in Mass Communication.*

The jacket on the present volume reports that two more volumes are in preparation, one on "the formulating of public policy in a democratic society in relation to economic growth," and another and presumably final volume analyzing and interpreting "some of the major issues of the series as a whole and their bearing on the work of the churches in social education and action."

Preparation of this tenth volume in the series was predicated on the inescapable conviction that the church ought to practice what it preaches. The authors put it this way: "The right and duty of the church to subject the economic order to critical scrutiny in the light of Christian ethics surely imply diligent examination of the economic practices for which the church itself is corporately responsible. Moral consistency demands this. . . . A major finding of the study is that to a disturbing extent the churches and their various agencies take less seriously their corporate responsibilities than their official pronouncements on social and economic problems give the community a right to expect."

The two constituencies of the United Church of Christ should find it significant that when in 1956 work was begun to secure data on which to base the study, among the nine denominations chosen from which to secure such data, the Congregational Christian churches and the Evangelical and Reformed Church were included. The others were: the American Baptist Convention, the Church of the Brethren, the Disciples of Christ, the Protestant Episcopal, the Methodist, the Presbyterian in the U.S.A. (UPUSA since 1958) and the United Lutheran Church in America.

Vacation time being only a few weeks away, one paragraph in the volume is timely as well as informative. It reads (and remember this was as of 1956): "The ministers of three of the denominations—Presbyterian U.S.A., Congregational Christian and Protestant Episcopal—averaged over four weeks' vacation per year: 4.16, 4.15 and 4.10 weeks, respectively. The Methodist average, the lowest, was 2.77 weeks. The only other denomination" (is my face red?) "with less than a three-week average was the Evangelical and Reformed."

Churches might well remember that a pastor's vacation time is not only a time of idle leisure and pleasure but a time to "let his soul catch up with his body" and to do some of that precious reading and study that will surely be reflected in his preaching the next fall and winter.

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

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COVER STORY: Catawba College in Salisbury, N. C., an E and R church-related college, has many features to recommend it but among the more outstanding is a drama department that is one of the best in the country.

Most small college drama departments content themselves with tried and tested potboilers, but since 1954 Catawba's Blue Masquers have been producing new plays fresh from the author's pen. This year's production was "The Busy Martyr" by George Hitchcock. It was produced on the Catawba campus during the first week of May.

Serving as catalyst for the action in "The Busy Martyr" (and also as our cover) is Madame Pichegru and her old retainer. Photograph by the college.

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THE WRITING of the PROPOSED CONSTITUTION

FREDERICK M. MEEK

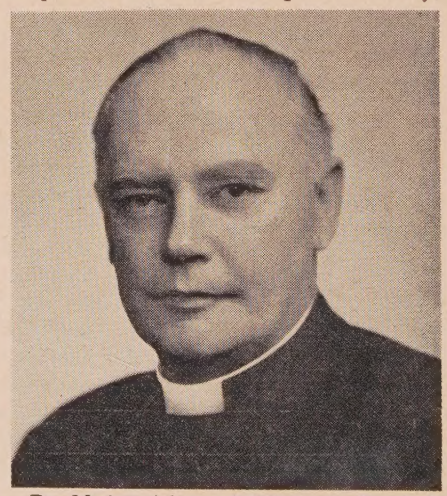
In the months ahead while the proposed Constitution of the United Church of Christ will be before the General Synod, the synods, the conferences, the associations and the churches, there are circumstances bearing on the writing of the proposed Constitution that are significant for all members of the Congregational Christian churches and of the Evangelical and Reformed Church. And it is from the point of view of one of the Congregational Christian members of the Commission to Prepare a Constitution that these observations are made.

Commission's Purpose

In discussing and evaluating the proposed Constitution, the fact can easily be overlooked that the commission did not and could not begin as if it were creating a constitution where nothing had previously existed, so that the only boundaries within which the work was to be done would be boundaries that the commission saw fit to set for itself. While such unrelated expansiveness might appear at casual glance to be desirable, in the end it would have defeated the intent and purpose of the commission's responsibility—that of writing a workable, relevant Constitution for the United Church of Christ.

Thus it is always to be recognized that the work of the Commission to Prepare a Constitution did not and could not begin *de novo*, and that as a result the assigned task was enormously difficult. It was complicated still further by the overtones of familiar habit and practice and of revered tradition and experience.

The commission therefore had to do its work within a definite yet flexible framework, shaped by certain guiding facts and circumstances: (1) the fact of traditions, experiences, practices and beliefs that have been followed and accepted separately and divergently by the two fellowships, including the doctrines of the church held by the Evangelical and Reformed Church and by the Congregational Christian churches; (2) the existence of *The Basis of Union with the Interpretations;* (3) the decision that had been made by the churches and synods before the Commission to Prepare a Constitution ever held its first meeting—the decision made when the text of *The Basis of Union with the Interpretations* was voted upon favorably, so that by this vote this document became a directive for the commission's work; (4) the purpose that came to be stated in these words in the proposed Constitution's Preamble: "To express more fully (their) oneness in Christ."



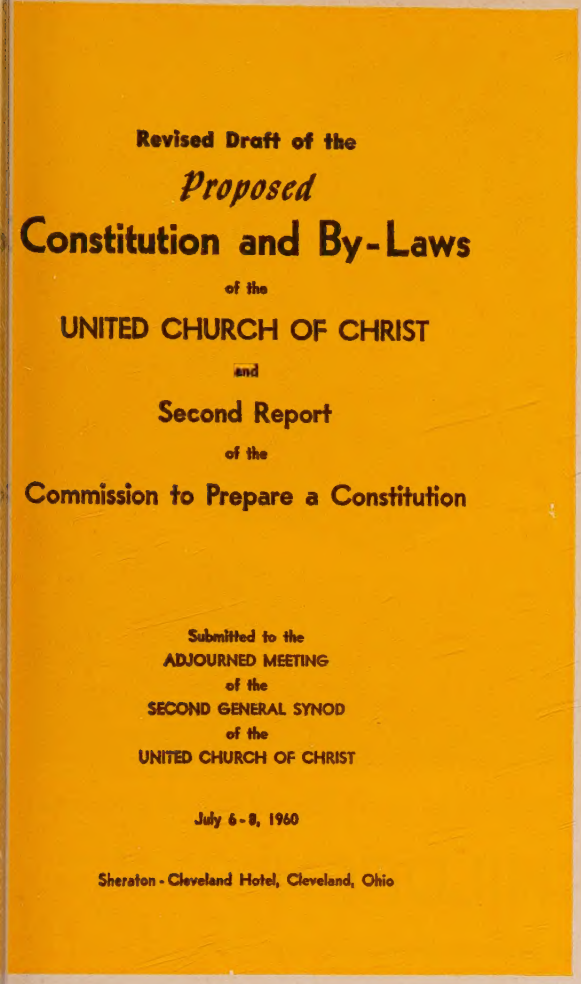
Dr. Meek, minister of Old South Church in Boston, Mass., is a CC member of the Commission to Prepare a Constitution for the United Church of Christ. Photo by Fabian Bachrach.

It was within the framework of these circumstances and of this purpose that the commission did its work. Its task was to implement, to give form to and to state clearly what was given and accepted in this initial document—*The Basis of Union with the Interpretations* —but always against the background of the experiences, traditions, practices, beliefs and hopes of the two uniting church bodies.

Different Meanings

At times the same language in *The Basis of Union with the Interpretations* conveyed different meanings to different members of the commission. The points of difference in understanding and experience that had to be comprehended and dealt with, article by article, were many and varied. The commission came to realize that while in various areas there might not be a "perfect" solution from the point of view of one fellowship or of the other, Christian people could find a workable, Christian solution of promise.

The commission did not make the mistake of assuming (as have some people) that the Evangelical and Reformed Church's experience, practice, tradition and belief had little to contribute to the experience of the people and the clergy of the Congregational



The proposed Constitution has been sent to all delegates and associate members of the adjourned General Synod as well as CC and E and R ministers.

Christian churches; nor did it make the mistake of assuming (as have some) that the Congregational Christian churches' experience, practice, tradition and belief had little to contribute to the people and the clergy of the Evangelical and Reformed Church. For any person or any group to hold such an assumption is to be guilty of the same kind of self-worship for which the Christian church undertakes to chide and to judge the prideful nationalism of nations.

All this was underlined for the commission in the comments that were sent to it following the 1959 General Synod meeting in Oberlin, when the draft of the proposed Constitution was submitted to the various churches and church bodies for study and comment.

Nearly one thousand separate suggestions and comments were addressed to one of the subcommittees of the commission. Among these were a number, fairly equally divided between the two church fellowships, that stated in emphatic terms that sections of the proposed Constitution were a "betrayal," a "denial" of everything that the Congregational Christian churches meant; or in equally emphatic terms that sections of the document were a "betrayal," a "denial" of everything that the Evangelical and Reformed Church meant. Between these extremes were the hundreds of comments and suggestions that dealt objectively with both minor and major matters in responsible, concerned Christian judgment. These comments were not written from a desire to keep intact at any cost a single past or a single present. In stating their opinions and judgments these men and women quite evidently had as their purpose that of helping to provide the assurance of a church in which two variant Protestant traditions and experiences would unite and find mutual strength and enriched Christian experience. The people of the Congregational Christian churches have had the same uneasiness about the importance attached to the process of writing and of voting upon a constitution that the people of the Evangelical and Reformed Church have had about the importance that members of the Congregational Christian fellowship have attached to the "inherent autonomy of the local church." The over-all constitutional process, familiar to the Evangelical and Reformed Church, has not been Congregational practice, in the same way that Congregational emphasis upon "inherent autonomy" has not been common Evangelical and Reformed practice.

The Evangelical and Reformed Church has taken for granted the pattern of the existence of such a constitution, while Congregational Christian churches have taken for granted "inherent autonomy." As Congregational Christian churches have avoided living with a constitutional document because historical experience made them fear the possibility of restrictive organizational control, so the Evangelical and Reformed Church feared that a disintegrating type of atomism in the church's life might easily come from Congregational practices rooting in local church autonomy.

The fact is that both church fellowships as they have existed have done the work of Christ far above the level of any of the fears that each has had regarding one or the other of these two areas.

Creative Future

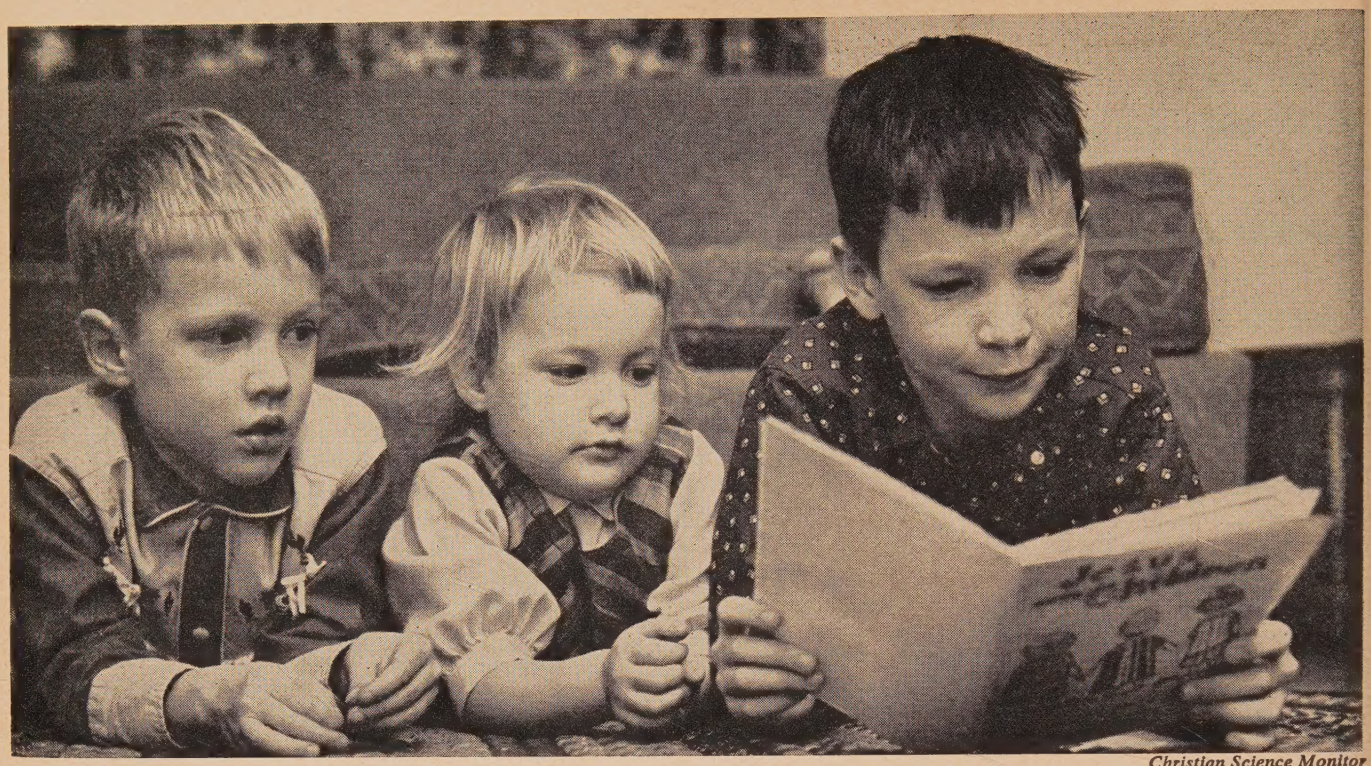
The experience of writing the proposed Constitution and the experience of the Congregational Christian churches in voting on it, and the inclusion of the provisions of Article IV on the local church in the document represent the trusting, confident outreach on the part of both the Evangelical and Reformed Church and the Congregational Christian churches to share in each other's experience and practice.

This is part of the important background against which the proposed Constitution was written, as the commission sought to embody into one whole the practices and experiences of two different traditions, a whole that provides for a continuation of valuable practice and belief from the past and the present but which, in its combination of suggested practice and experience, offers the promise of a way that is creatively new.

It does not lie within the purview of this article to undertake to detail the meaning of each section. However, the foregoing partial description can be supplemented by a brief comment upon two of those sections.

The proposed Constitution is read and understood in the light of Paragraph 3 of the Preamble, which says that the provisions of the Constitution "define and regulate the General Synod, and those instrumentalities, et cetera . . . and describe the free and voluntary rela-

(Continued on page 32)



Christian Science Monitor

Christopher, Ann and Randall Powers of Natick, Mass., examine new text published as part of United Church curriculum.

PLEDGE TO OUR CHILDREN

From your earliest infancy we give you our love, so that you may grow with trust in yourself and in others;

We will recognize your worth as a person and we will help you to strengthen your sense of belonging;

We will help you to develop initiative and imagination, so that you may have the opportunity freely to create;

We will illustrate by precept and example the value of integrity and the importance of moral courage;

We will provide you with all opportunities possible to develop your own faith in God;

We will open the way for you to enjoy the arts and to use them for deepening your understanding of life;

We will work to lift the standard of living, so that you may have the material basis for a full life;

We will protect you against exploitation and undue hazards and help you grow in health and strength;

We will intensify our search for new knowledge in order to guide you more effectively as you develop;

As you grow from child to youth to adult, establishing a family life of your own and accepting larger social responsibilities, we will work with you to improve conditions for all children and youth.

So may you grow in joy, in faith in God and in man, and in those qualities of vision and of the spirit that will sustain us all and give us new hope for the future.

White House Conference on Children

A Creative Vacation

THE vacation season is approaching. In times such as these, so full of tension, we need perhaps more than ever summer time-out periods to revel in lakes or seas, to lift up our eyes unto the hills and, perhaps most important of all, to recover our perspective on life. The other day a distinguished physiologist had this to say: "The three W's and three D's of life are Work, Work, Work from Diaper Days to Death." Honest work has, to be sure, been a foundation stone of our civilization and creative work is one of life's most rewarding experiences.

But there is more to life than the physiologist's stern doctrine seems to take into account. He has missed something infinitely precious if he has never stopped for a few days to enjoy the blue-massing clouds, the open sea, books waiting patiently to be read, the benison of a clear day in the mountains, hours spent in quiet meditation and worship—and leisurely days with family and friends.

One can see more clearly, during and after a creative vacation, the difference between what life has been or is, and that which it might be. Such changes do involve a measure of rethinking, a revision of opinion about many things. But if one can "leave the plains behind" and climb into the heights, he is bound to attain wider perspectives on life and to build up stamina and resiliency for the labors ahead.

Undiscussible Issues

"I NEED," said Russell, a department chief, to Warren, who had been brought to New York to save two great but ailing magazines, "I need, we need a point of view. The magazines have to stand for something or against something. We have got to be able to explain who we are, what we are. . . ." So begins a recently published novel of absorbing interest, *The View from the Fortieth Floor*, by Theodore H. White, once a staff member of the defunct *Collier's* magazine.

Russell was right. Few publications lacking guiding principles and ruling ideas are able to attain ends that warrant either their existence or their readers' attention. Of course, "to stand for something or against something" and to be identified with "a point of view," clearly envisaged in editorial outlook and general format, may involve a journal in controversy. At this point there are three things this co-editor would like to say about provocative issues.

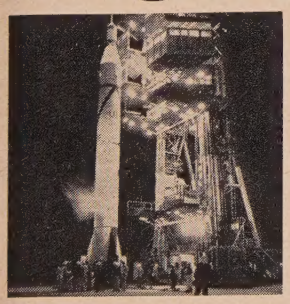
First and obviously, it is not the purpose or function of the *Herald* to play up disagreements or to be truculent. Rather it prefers to be friendly and constructive. Our function is, as we envisage it, inspirational, educational, therapeutic—bringing to mind and focusing attention on those central truths of our Christian faith and church life that possess the maximum of healing and recreative power, and that will help make the church more relevant to today's concerns.

In the second place, it is our conviction that all vital issues are in essence controversial. If this is true, the elimination of such material from the *Herald* would mean the avoidance of vital issues. But diversity of opinion is the essence of the democratic way of life. To close its pages to consideration of thorny issues would reduce the *Herald* to the status of a cowardly, useless and colorless sheet, no more than an irrelevant footnote to the history of the United Church of Christ.

In the third place, the present is no time for ethically sensitive Christians to keep silent on the crucial and significant issues of our day. While the faint-hearted and uninformed remain silent, these issues will be settled by others, for issues have a way of moving to conclusions.

Only when the dynamic spiritual factors of human intelligence and devotion are mustered against the demonic forces of contemporary secular history can God's good will be directed into constructive human achievement. The redemption of the world through Jesus Christ is neither a magical nor an inevitable process. It depends, in part at least, upon the rational and moral efforts of Christian people, working through their churches and other responsible spokesmen.

Imaginative Measures

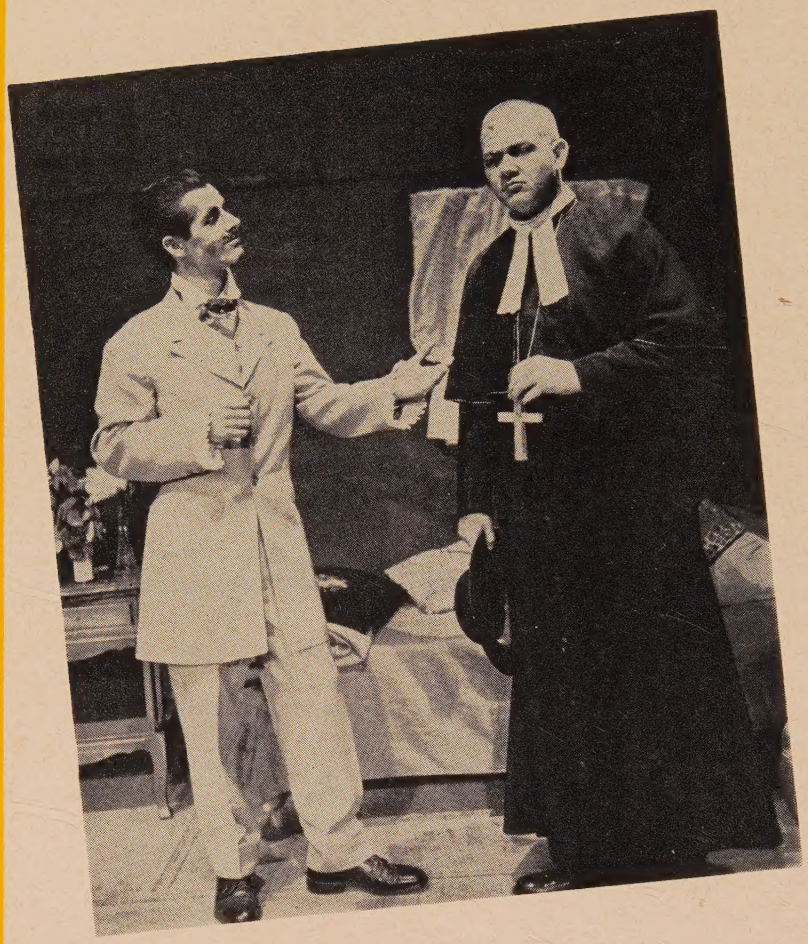


ONE of the most discouraging results of the Summit's collapse is the demand for increased armaments. The *Wall Street Journal* quotes high Government officials as predicting additional billions for the defense budget. Some Senators, led by Senator Styles Bridges, insist that, far from discontinuing U-2 flights over Russia, the United States must resume reconnaissance missions on an even vaster scale than heretofore.

In our humble opinion, the most effectual and by all means most comprehensive U.S. answer to the Paris failure is the speedy institution of some bold new social, economic and political programs. These would utilize our wisest minds not only on the scientific and military but on the political and economic fronts: developing those creative relationships that might fulfill themselves in peace and good will; deploying our skilled manpower in technical-aid projects for the underprivileged peoples of the earth; harnessing our infinite resources on an unheard-of scale to combat human misery and illiteracy throughout the world; and making it plain that general and total disarmament under international control is an imperative for the world.

These and other imaginative measures would amount to a historically unexampled way of placing our vast resources at the disposal of the cause in which we as God-fearing people profess most devoutly to believe. We are paying a heavy price today for years of self-indulgence, for our cheap contempt of the so-called "intellectual" and for our neglect of those values that are the foundation of our culture. avm

CATAWBA COLLEG



Major action in "The Busy Martyr" concerns Father Jarmian (at left) and Muscari, the poet.

FOLLOWING the fourteenth and fifteenth centuries when the church and the theater collaborated freely in the production of "miracle" and "morality" plays, a great gulf gradually opened between them. But recently, as evidenced by occasional articles in the *Herald* and other journals, the church and the theater have begun working more amicably together.

For example, "The Busy Martyr" by George Hitchcock was produced during the first week of May on the campus of Catawba College, an E and R church-related school in Salisbury, N. C. It was a joint venture of the Catawba College department of drama and the Office of Communication for the United Church of Christ.

Set in the tiny French village of Sandaraque, "The Busy Martyr" lays bare one of the most frequent of human faults—the creation of a "scapegoat." Burdened by multifarious sins, the citizens of Sandaraque create an imaginary gypsy, named Muscari, to expiate their guilt. When an obscure poet, in order to win fame, offers to take the place of the gypsy, the good people accept him willingly. The only opposition to these well-laid plans comes from the established church in the person of Father Jarmian. The three-way clash between the villagers, the poet and the church results in many scenes of high comedy and sharp satire.

Attracted by the Catawba drama department's unique program of producing untried scripts known as the Contemporary Series, the Office of Communication offered a financial grant for the development of a new play "enunciating religious values in modern form" and adaptable for television.

"The Busy Martyr" was the second play produced under the terms of this grant. A year ago "The Secret Concubine" by Aldyth Morris, a sensitively conceived pacifist story set in ancient China, was produced at Catawba. *(See* Herald, *April 23, 1959.)*

In an interview with the two Catawba professors who founded the Contemporary Series, Prof. B. M. Hobgood and Prof. Arnold Colbath, questions concerning the idea behind the series and its ultimate value to the theater, to the

MARY LOU ESHLEMAN

Miss Eshleman is assistant to the director of public relations at Catawba College and a member of First United Church (E and R) of Salisbury, N. C. Photos by courtesy of the college.

RINGS CHURCH AND THEATER TOGETHER

playwright and to the participating students were answered.

"The motto of our Blue Masque theater group has always been 'Energy and originality for theater tomorrow,' " said Professor Hobgood, chairman of the college's drama department. "In recent years we have developed a program in which the creative element is the dominant policy. In the production of a new play, we are being our most creative."

Standards in selecting a new play are high. To be considered for the Contemporary Series, the play must offer new and instructive stimulus to the Catawba students, contain a message that speaks to a large, cross-section audience, represent future directions for the American theater without the questionable virtues of experimentation for its own sake.

"The playwright's only qualification for production by our Contemporary Series is talent—talent that has thus far been unrecognized professionally," continued Professor Hobgood. "The professional theater is more interested in 'hits' than in dramatic artists. The value of our program to the playwright is that it enables him to remain in contact with the working theater. The playwright is brought to the campus for a period of rehearsals and for the performances of his play. Here he is a part of the entire creative process. A Blue Masque production of a new script is a test that the playwright can watch and evaluate in the context of production."

"The Busy Martyr" was found after months of intensive search on the part of Professor Colbath who directed the play. "Out of the sixty or so scripts that I read, 'The Busy Martyr' was by far the best," he said. "It fitted both the terms of our Contemporary Series and the church grant admirably. Mr. Hitchcock, the playwright, has great talent and his play—a comedy with a valid and serious point of view—points up man's fallibility."

"There is no more searching test of a theology than to submit it to dramatic handling. Any theology that will stand the rigorous pulling and hauling of the dramatist is pretty tough in its texture." Dorothy Sayers.

As in other productions of new plays, the author of "The Busy Martyr" was involved from the beginning. Through correspondence, questions were answered, debates held and scenes reworked in order to strengthen the script. Two weeks before opening, Mr. Hitchcock arrived on campus from San Francisco, where he is editor of the literary quarterly *San Francisco Review*, and remained through all performances.

Since comedy is the most difficult of all theater forms for an inexperienced actor to play, the cast of forty Catawba students worked with single-minded dedication for six weeks. Only a few of the actors were drama majors. This

(Continued on page 35)

The ancient scapegoat story in which village poet volunteers to assume role of scapegoat is the focus of the action.

Father Jarmian violently opposes poet's scheme to gain fame by assuming the guilt of his willing fellow villagers.

In Appreciation of Preachers

Christian preaching is a stupendous paradox and the elevation of the pulpit visualizes the paradox

"PREACHING" has become almost a bad word. We no longer say, "How beautiful are the feet of those who preach. . . ." Rather, parents are told not to "preach" to their children. If we want to reject in the most complete way a movie or a novel, we say that it "preaches" too much. Every one of the words derived from "preach" and "preacher"—preachy, preachify, preachment, preachily, preachiness—is in some degree a derogatory term. In the United States this contempt for preaching is not usually aimed publicly at the Christian preacher. But it requires only a little insight into the American scene to see that things are not as they seem. That very perceptive American playwright Tennessee Williams probably has grasped the true situation. He has written a play about hypocrisy called "Cat on a Hot Tin Roof," and the most contemptible character in the play is the Reverend Mr. Tooker. This is the way Williams describes his appearance: ". . . his head slightly, playfully, fatuously cocked, with a practiced clergyman's smile, sincere as a birdcall blown on a hunter's whistle, the living embodiment of the pious conventional lie." Secretly if not openly the Christian preacher and Christian preaching are often regarded with contempt.

The first thing that must be said to the critics of Christian preaching is: you are very often right. Much of what passes for Christian preaching deserves your criticisms.

Often the minister merely expresses his opinion about everything under the sun. When we leave the church we feel like Louis XVI when he remarked to a friend, upon leaving church: "If the good abbé had talked a little about religion, I think he would have mentioned everything!"

At other times Christian preaching is confused with doctrinal instruction. True Christian preaching does not consist in the presentation of a Christian doctrine and the demand that it must be believed if one wishes to be a Christian. The true minister of the gospel does want to elicit faith from the members of his congregation. But faith in the New Testament sense is very different from holding certain propositions to be true. Yet the main reason the despisers of Christian preaching in America are so often justified lies elsewhere. As has often been pointed out, American sermons are usually too moralistic. Each Sunday the minister says to the congregation words to this effect: "You haven't been good. You haven't been like Jesus. Why haven't you been good? Let us all be good, let us all be more loving." The conclusion of each sermon is "I have told you what to do. Now do it!"

Each of these kinds of preaching is "the living embodiment of the conventional lie" because each is false to the New Testament conception of preaching. The despisers of Christian preaching very often are right. But, secondly, when you discover what Christian preaching really is, you will also discover a feeling of sympathy for the preacher welling up within you.

The Christian preacher is supposed to speak the word of God. Christian preaching is a stupendous paradox. It is a human word that claims to be the word of God. The elevation of the pulpit visualizes the paradox. When the time for the sermon comes, one human being separates himself from the congregation and climbs into the pulpit. His words will come to the congregation from above, signifying their divine origin. Christian preaching makes the outrageous claim that God speaks to men through a man. When the preacher enters the pulpit he is not supposed to be on his own.

The Apostle Paul shows this when he says: "How can men preach unless they are sent?" (*Romans* 10:15) The preacher's entering the pulpit is supposed to have divine authorization and his message is to have a divine content. "For

PAUL F. MEHL

Mr. Mehl, an E and R clergyman, is professor of religion at Hood College in Frederick, Md. Photo by RNS.

what we preach is not ourselves," says the Apostle (*II Corinthians* 4:5).

Who wouldn't feel sympathy for the one who must climb the steps to the pulpit? He is to proclaim the word of God. Yet he knows very well his first word comes from Rudolf Bultmann, his second from Paul Tillich and his conclusion from Reinhold Niebuhr. Talk of hypocrisy!

Modern Jeremiah

The man in the pulpit, if he has any sensitivity for the embarrassment of his position, has a mortal fear that one Sunday a modern Jeremiah is going to rise in the congregation and shout the truth about his preaching: "Thus saith the Lord: the preacher is preaching lies in my name; I did not send him or command him or speak to him. He is preaching to you a lying vision, worthless divination and the deceit of his own mind."

A minister's embarrassment and consternation are caused not only by the paradox that he, a man, is supposed to speak the word of God. His dismay is even greater when he considers the content of the word of God. For the word is not a word at all but a person. The preacher preaches Christ. Well, what's so embarrassing about that? "Gentle Jesus, meek and mild"—He was a kind Galilean idealist.

The Apostle Paul sees it a bit differently: "But we preach Christ crucified." "For I decided to know nothing among you except Jesus Christ and him crucified." (*I Corinthians* 1:23, 2:2) The Apostle knew that his message would be a stumbling block to the truly religious people of his day and sheer folly to the cultured ones. As a preacher, Paul expected to be despised. He tells us he was treated as a fool, held in disrepute, reviled, persecuted, slandered. Finally he says: "We are treated as imposters." (*II Corinthians* 6:8)

No wonder the minister enters the pulpit with fear and trembling when he remembers the content of his message. Have his people changed so much since the time of the Apostle?

But someone may say, forget the gloomy Apostle! Let's return to the Gospels. That's where you will find the kind Galilean idealist who will win the hearts of the congregation. But will we? As anyone who has read one of the Gospels knows, they are passion stories with long introductions. That is, they are basically stories of the Crucifixion. Wherever he looks in the New Testament, the preacher is confronted with the responsibility to portray Christ crucified.

A recent experience vividly impressed upon me the widespread confusion about this peculiar task of the Christian preacher and the difficulties connected with it. A service club in our town became very excited about bringing to the stage of the high-school auditorium what was billed as the American version of the Oberammergau Passion play.

A business manager of the play's company reminded the club that they would do the community and especially the children of the community a great service by sponsoring this Passion play. Children in America, he said, are constantly subjected to scenes of violence, vengeance, hate and murder. He mentioned as examples two recent movies that had run at the local theater: "Anatomy of a Murder" and "Lady Chatterley's Lover."

One Voice

Irony of ironies, no one in the club saw anything incongruous in the proposal that, to counteract the influence of these supposedly perverse movies, there be displayed upon the stage thirteen performances of the "Anatomy of the Murder of the Lover of God." Special matinee performances were to be held for the school children. Whatever else the Passion story is, it is also a story of violence, vengeance, hate and murder.

And what about the adults? How do you attend a Passion play? What do you wear, what do you say, how do you behave? It's strange (or is it?) that there were not great crowds of Jesus' followers present at the Crucifixion. "All the disciples forsook him and fled," according to the Gospels. No Christian voice was heard except one—the one who said, "Jesus, remember me when you come in your kingly power." (*Luke* 23:42) When we behold this drama, with whom are we to identify? The criminals on the cross or the jeering, mocking crowd? That question might prove embarrassing to other people besides the preachers.

But now consider once more the plight of the preacher. He has to preach Christ crucified whether he turns to the Epistles or the Gospels. There is nothing between his face and the faces of the congregation. There is no great stage to behold, not even slides to illustrate his sermon, nothing but him and his congregation face to face. And he is supposed to speak to them, to proclaim to them Christ crucified. Who wouldn't escape from that into moralistic and doctrinal discussions? Who could stand to proclaim that Sunday after Sunday?

Yet the New Testament is full of joy and proud of its message. "How beautiful are the feet of those who preach good news!" says the Apostle. (*Romans* 10:15) Is Christ crucified good news? "I am not ashamed of the gospel: it is the power of God for salvation," says Paul. The kingdom of God comes through the preaching of Christ crucified.

Proud Message

The kingdom of God—there, at last, is something the preacher can proclaim that will not cause the congregation to despise him. Or is it? When the kingdom of God comes, the old passes away and the new comes. We Americans are very well off compared to the rest of the world. For us, is there anything more comforting than the old, or more frightening than the new?

There is a group of ministers in the southern part of our country who have had the courage to preach Christ crucified and have dared to show their congregations in a modest way what the coming of the kingdom of God means for relations between our Negro and white citizens. What has been the result? Pressure to stop from the leaders of the congregation, ostracism for the minister and his family, repeated telephone calls in the dead of night, whispered filth, threats of violence and death.

The coming of God's kingdom through the crucifixion of Christ—this is the preacher's message. Will he not always find himself despised and rejected by men?

That question leads us from the preacher to the congregation. "And how are they to hear without a preacher?" asks the Apostle (*Romans* 10:14). But a question that is even more important is: How are they to hear even with a preacher? How do you attend a Pas-

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This also is subversive!

An examination of the Attorney General's list of subversives and the files of the House Committee on Un-American Activities . . . .

HERMAN F. REISSIG

LET US consider one particular threat to freedom in the United States. The threat—and it is a serious one—lies in the attempt to impose on all of us uniformity of belief in respect to political, economic, racial and other social problems. Sometimes the attempt even includes theological beliefs. This attempt sometimes takes the form of pinning the label "subversive" or "pro-Communist" on all who take positions with which some persons and some organizations do not agree.

Triple Threat

Against this attempt the churches ought to make the most vigorous kind of protest. Ministers and social action leaders ought to educate the people in our churches on the nature and meaning of this attempt. For this is, as I have said, a serious matter. We are dealing with a triple threat—a threat to freedom, a threat to American ideals and a threat to important Christian values.

We recently had a widely publicized expression of this threat. A New Jersey clergyman discovered in a manual distributed by the United States Air Force, statements about Protestant clergymen, about the National Council of the Churches of Christ in the U.S.A. and about the translators of the Revised Standard Version of the Bible. These statements were intended to cast doubt upon the loyalty to American principles of the Protestant clergy and of the National Council of Churches. Let us analyze this matter by asking a series of questions and by offering at least a part of the answers.

What did these people do that is supposed to have been un-American? They are alleged to have been, or to be, members or supporters of "subversive organizations." Sometimes the organizations are called "Communist-front organizations."

What persons and organizations are currently spreading these charges? Many individual persons and organizations are making the charges. Prominent among them are the Circuit Riders, the American Council of Christian Churches and radio commentator Fulton Lewis Jr. On national and local radio stations, through the mails and in public meetings Americans are being told that certain prominent clergymen and the National Council of Churches are not to be trusted. They are not to be trusted because they have been, or are, supporters of "subversive organizations." The names of the "subversive organizations" are given. The charges often carry conviction because it is assumed that no one would dare to make them if they were not true.

What are these "subversive organizations" and when and why were they organized? Most of the organizations in question came into existence in the early part of the decade between 1930 and 1940. A Communist government had come to power in Russia in 1918, but in the Nineteen Thirties Russia's military power offered little threat to non-Communist nations, and the world-wide Communist movement did not have the aggressive and powerful character that it assumed after World War II.

Serious Questions

Early in the year 1936 the Russian Government promulgated a new Constitution that seemed to promise a greater freedom under communism. The terrible "purges," in which Stalin killed thousands of his political opponents after sham confessions and sham trials, did not occur until the late Thirties.

The early part of that decade was the time of the Great Depression in the United States. Millions were unemployed. Even generally conservative people were raising serious questions

Each year the social action units of the denominations cooperating in the National Council of Churches put special emphasis on one area of social concern. From June 1960 to June 1961, attention will be focused on "Christian Responsibility for Freedom." Mr. Reissig's article is the first in this new study.

When young people sought admittance to recent San Francisco hearings of House Un-American Activities Committee, they were ejected, arrested, later acquitted.

about the "capitalistic" economic system. The right of labor to organize was not yet accepted.

It was also the period when fascism and nazism were a great and growing threat to freedom and to peace. Germany, Austria and Italy were under the control of brutal and war-like Fascist governments. Fascist movements were numerous and prominent in the United States, as well as in England and France. In the summer of 1936 Fascists, led by Generalissimo Francisco Franco, with the support of Hitler and Mussolini, started a war against the Republican-democratic government of Spain.

This, then, was the situation at the time the organizations we are discussing were started. It was a time of widespread suffering and discontent, a time of alarm about the domestic and international threat of fascism, a time when communism, much as most Americans rejected it, was not by any means the powerful and obvious threat that it later became.

In those years scores of new organizations were established. Among them were: the American League Against War and Fascism (later called the American League for Peace and Democracy), the American Students Union, the American Committee for the Protection of the Foreign Born, the American Writers' Congress and the North American Committee to Aid Spanish Democracy. (Americans have a genius for creating and joining organizations. It is one of the sources of our vitality as a democracy. In the town of Great Bend, Kan., with a population of only 17,500, there are no less than fifty-six civic clubs and organizations.)

These organizations had all kinds of purposes. They were created to fight war and fascism, to defend civil liberties, to give aid to the foreign born, to explore the grounds of friendship with the Soviet Union, to help save the Spanish Republic, to provide new homes for refugees from Fascist countries. Some of them were very small; some had tens of thousands of supporters. Some were short-lived; others are still in existence.

Dangerous Struggle

What is the authority for saying that some of these organizations were, or are, "subversive"? About a year after the end of World War II it became apparent that the hoped-for peaceful cooperation between the Soviet Union and its wartime allies would not be continued. A new kind of war then began —the Cold War between the Soviet Union and the Western democracies. The United States was forced, slowly and reluctantly, to see that it had a new and dangerous struggle on its hands. The attention of our country was now turned to the new threat and its domestic, as well as foreign, representatives.

Our alarm was greatly intensified by the fact that our country alone was in possession of the atomic bomb. As long as this was the case, no nation would dare push aggression against us to the point of war. We were safe. This meant that we must, by taking every possible precaution, prevent the secret of the bomb from falling into the hands of the Soviet Union. The new threat, plus the fear of losing our overwhelming preeminence in weapons, plus our new and heavy responsibilities in the whole world situation, made us as a nation highly nervous.

At this juncture of circumstances the American people and their Government became aware that during the Nineteen Thirties and in the war period domestic Communists (some of them party members, some full supporters of Communist purposes without being party members) had found their way into

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Mr. Reissig is secretary for international relations of the Council for Christian Social Action of the United Church of Christ. Photo by Wide World, New York.

REGINALD H. HELFFERICH

Christians' Responsibility...

in areas of acut

Intensified efforts by the churches are needed to feed the hungry and turn despair into hope in areas such as Agadir where thousands are now destitute.

GANDHI said: "To the millions who have to go without two meals a day the only acceptable form in which God dare appear is food."

Not because Gandhi gave expression to this insight, but because Christians are bound by the warrants of the Christian gospel and the imperatives of responsible church life in the world, the Protestant churches are planning an intensified attack upon hunger, and all its corollaries and causes, in areas of acute human need.

The decision was spurred by an invitation to the churches of the world from the United Nations Food and Agriculture Organization. Presented to church leaders assembled in Geneva this spring at a meeting of the Administrative Committee of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches, the invitation requested church participation in the five-year "Freedom from Hunger Campaign" of F.A.O., which will be launched on July 1, 1960.

The campaign's purpose, as stated by B. R. Sen, director general of F.A.O., is "to rouse public opinion about the true state of affairs in regard to the world's food problem, to turn resignation and despair into hope, and apathy into conscious effort."

Welcoming the U.N. agency's initiative and pledging wholehearted support of its campaign, the churches will launch new projects and will expand, amplify and intensify their existing programs. Their concern embraces not only literal hunger for food, but malnutrition, maldistribution, waste of land, poor farming methods and the increasing problems of population explosion.

The expanded program of the churches will include not only sharing of surplus farm products from the United States, Canada, Switzerland and other countries, but will place special emphasis upon helping people help themselves by means of improved farm tools, seeds and livestock as well as training in efficient agricultural methods.

The United Church of Christ through the Congregational Christian Service Committee and the Evangelical and Reformed Church Commission on World Service will participate in this "Freedom from Hunger Campaign" through the ecumenical channels of Church World Service of the National Council of Churches, the Division of Inter-Church Aid and Service to Refugees and the service agencies of national councils of churches in countries around the world.

Additional programs that will receive special emphasis as they seek to find basic solutions to the problem of hunger are: CROP (Christian Rural Overseas Program)—providing food, seeds, tools; Heifer Project Inc.—supplying dairy cattle, milch goats, pigs, poultry; Meals for Millions Foundation—development of protein foods from plant life found in the areas of need.

Dr. Helfferich is executive secretary of the E and R Church Commission on World Service. Photos by World Council of Churches and E and R Church Commission on World Service.

Food provided by Protestant churches of the United States is distributed daily to thousands of refugees from Communist China now in Hong Kong.

uman need

At the Geneva conference it was pointed out by representatives from Asia and Africa that the hunger in areas of acute human need is not all for physical food. There is mental and spiritual hunger also. There is the need for a sense of fellowship in tackling the problems of our world today; a need for training leadership in political, economic and social spheres; an immediate and compelling call for sharing and training in technical fields.

Official Recognition

The conference rejoiced that at the latest meeting of F.A.O. in Rome "this United Nations agency turned to the nongovernmental and church agencies to ask for their assistance in a fight they could not fight alone. It is official recognition and admission that the churches are needed."

The F.A.O. "Freedom from Hunger Campaign" will be primarily a program of education. It will operate no projects. Instead it will provide public information on the problems of hunger and seek to stir people and governments to action, thereby helping the churches meet the costs of their new and expanded programs.

The Division of Inter-Church Aid of the World Council of Churches is making a modest contribution to the F.A.O. budget for the "Freedom from Hunger Campaign" and is adding members to its staff to carry the increased responsibilities of the ecumenical program.

The United States Government and the churches cannot simply "go along as usual" as they did in World Refugee Year. The awakened conscience and participation of people in other countries during World Refugee Year made our "as usual" look pretty poor.

Prospects for a real assault upon the problem are good. Our Government is planning a "Food for Peace" program as its part of the "Freedom from Hunger Campaign." Through Church World Service the churches of the U.S., having established useful and productive projects in areas of need throughout the world, plan to expand and extend them.

Perhaps the most dramatic and comprehensive new project to be undertaken by the churches through Church World Service is Project Daya *(See* United Church Herald, *March 17)*, which will begin in concurrence with the "Freedom from Hunger Campaign." "Daya" is a Bengali word meaning mercy, and the project will serve Bengalis, Hindu refugees who fled from Muslim Pakistan after its partition from India. Packed into the area of West Bengal in and around the city of Calcutta, they are almost certainly the most miserable refugees on the face of the earth. Haunted by hunger, tuberculosis and other diseases, they live without hope and without guidance that might give them hope for a better future.

Through Project Daya teams of professional social workers thoroughly trained in the technical aspects of refugee service will be assigned to various phases of the Bengali problem. Some of them will work within refugee colonies, with individuals and groups, helping the refugees discover means to achieve satisfying and fully independent lives. They will provide educational, familial and economic services, and will supply desperately needed medical services to combat disease.

Other workers will establish training centers in which Bengali refugees will learn skills that will fit them for the industrial employment market of Calcutta and life as normal, self-supporting citizens.

Imaginative Spearhead

Project Daya will establish a camp center for new refugees, a village center and a medical program in Dandakaranya to meet the initial needs of the settlers. Also planned are one or more student centers in connection with the University of Calcutta offering counseling and medical services.

Project Daya is an imaginative spearhead in the churches' war against hunger—an attack upon an evil both at its roots and in its branches.

In the May issue of the *National Geographic Magazine* President Eisenhower stated: "We, all of us, want to better the lot of humankind. We must eliminate the hunger that emaciates children and scars the souls of their parents. We yearn to see mankind reaping each year a richer harvest from the good earth, sharing a commerce in goods and in knowledge and in wisdom, that we may dwell together in plenty and in peace.

"All of us can share in this dream of plenty and this determination that it be fulfilled. In its fruition we can find our own fulfillment and that of America. To this great goal we can join our hands and our hearts. It is our challenge and our destiny."

Your Citizenship and the Christian Faith

LAWRENCE L. GRUMAN

So much has been said about Christian citizenship that is biblically and politically naïve that we must begin with the simplest definitions. "Citizenship" designates membership in some political structure. "Dutiful citizenship" applies to a member who votes and obeys the civil law. "Responsible citizenship" denotes a further step, that of serving the body politic at the level of one's ability in the pursuit of justice. "Christian citizenship" describes those "responsible citizens" who express a Christian dimension to their living in the political world.

Responsible Citizens

Such Christian citizens are not identifiable by their frequent quotations of Scripture nor by their pious bearing nor by their end-of-speech sentiment about "this nation under God." They are responsible citizens engaged in the precarious enterprise of translating the love commandment into a policy that may deeply affect the lives of people. Their decisions are conscientious efforts to bring the divine imperative to bear on human needs. For grappling with this difficult task, the Christian faith offers three tools: a commitment, a perspective and a directive. Each of these tools is clearly specified in Paul's *Letter to the Romans* in the twelfth chapter, from which we draw our signal definitions.

1. *Commitment.* At the outset of the chapter Paul says: "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." In the past this kind of urgency to prove "what is the will of God" has often been understood to mean that we must engage in building the kingdom of God on earth. Furthermore, in our religious pretensions to a telescopic view of the world and its needs, we are tempted to the heady conclusion that we can transform the world.

But no! Paul puts the matter in unmistakable language: "Be transformed [yourself] . . . that you may prove what is the will of God." So, in place of engaging in utopian illusions about the kingdom, we are bidden to let our lives be responsive to God's will.

If politics is rightly defined as the art of achieving the possible, then the Christian citizen must recognize the necessity of dealing with the calculations and adjustments involved in making a more tolerable social order—and he will find this a sufficiently demanding task for his "transformed" character. Commitment to a high goal is essential here if one is to achieve anything beyond a policy of expedience in making decisions, but commitment is not the whole story.

Imagine yourself sitting in the stands at a baseball game. The home team is at bat and is one run behind the rival nine. One man gets a double and the stands begin to shake with the chant, "We want a home run!" Of course! So does the manager of the home team and so do all his players. But the manager is faced with a host of complications: a good pinch hitter might hit a "homer," but which pinch hitter is most likely to deliver? Then, too, the pitcher (the next batter) is in good form and shouldn't be pulled out now. Further, this inning doesn't have the looks of a rally inning—a better chance will probably materialize later. The only pinch hitter who can hit the opposing pitcher's curve ball is a left-hander—and so is the pitcher.

Final Goal

And so on for other matters of timing, talent, reserve strength and sacrificed power. Everybody cries for a home run, but the manager knows it will be a sizable triumph if his next batter even gets to first base. Just so, the politician who is confronted with a maze of minute decisions needs a good bit more than a clear picture of his goal if he is to be effective.

Still, it should be clear that commitment to a final goal frees one to make decisions and to listen to differing views. A committed person makes decisions in the light of his commitment, not in surrender to pressures. Of course, his commitment may be to the wrong things, for having faith is no guarantee of virtue—witness the current situation in South Africa where religious faith is being used as the instrument of racial hatred. But even there the commitment

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"Many a Christian today thinks of Christianity as an exercise in moral purity rather than the serious assumption of social responsibility. This responsibility involves decisions, choices, sacrifices."

shapes a policy that is open to acceptance or rejection and significant decisions are made.

When one's commitment is firm, then every spokesman for other views may be listened to as a potential corrective or illumination for one's conviction. Only those who are insecure in their convictions will deny others the right to be heard. The National Council of Churches in 1958 stated its support of "the right and duty of the Christian churches and their councils to study and comment upon issues, no matter how controversial, in the realm of politics, economics and social affairs, in view of their common faith in Jesus Christ as Lord and Savior. The issue," said the council, "is the right of the citizens to discuss freely and to express judgments, without exposure to attacks upon motive or integrity for daring to exercise the right to do so. Such a right is essentially vital to the church, which owes a duty to lead and to inform so that its members may be aided in reaching morally valid judgments in the light of their common faith."

Effective Service

The Christian citizen "rooted and grounded in love" need not be a party to throttling any voice or attacking another's integrity lest in so doing he deny his own commitment.

The Christian citizen's commitment to "proving what is the will of God" frees him for effective service to the best he can conceive.

2. *Perspective.* Paul, insisting that Christians relate themselves to their society responsibly says: "Live in harmony with one another . . . if possible live peaceably with all . . . repay no one evil for evil . . . never avenge yourself." In past ages this was sometimes taken to mean that it is more important to remain pure than to achieve justice or love in the real world. Just as Jesus counsels perfection in well-known quotations, so Paul is setting up ideal forms of conduct here. But the force of these counsels of Paul is to give us a perspective by which to relate ourselves to other men in a tangible way.

In a scathing letter to a friend George Bernard Shaw said: "Your pious habit of regarding the world as a moral gymnasium, built expressly to strengthen your character in, leads you to think about your own principles when you should be thinking about other people's necessities." Many a Christian today, like Shaw's friend, thinks of Christianity as an exercise in moral purity rather than the serious assumption of social responsibility. Responsibility, they are quick to see, involves guilt; for it means making decisions, choices and sacrifices. Consequently, if one's object is to "keep unspotted from the world," he will involve himself with pious hopes and avoid all the "nasty business of politics."

Social Control

The Christian assumption is not, however, that we can be guiltless but that the guilt we accumulate in responsible living is atoned for by Christ. It should be clear to us today that Christian faith is not a triumph of moral perfection but rather living responsibly with all men. "The moral achievement of individual good will is no substitute for mechanisms of social control," says Reinhold Niebuhr. "The health of the social organisms depends on the adequacy of social structures."

Such a perspective does not rule out rigorous moral living; it simply recognizes the necessity for compromise in arriving at a more just social order. Suppose a boxer has developed perfect form and timing in his shadow boxing in the gymnasium. His rhythmic lunges and dancing footwork are impressive; he dodges and parries imaginary blows. But the artful boxer never steps into the ring with an opponent for fear of sacrificing some fine point of his art in defending himself or taking advantage of the opponent's weakness. He thus attains an untried perfection and though he may think of himself as a champion he contributes little to the sport and never wins a title.

Likewise, training-room Christian citizens make scant advance in the cause of Christian society, whatever their claims to self-righteousness. The perspective of a Christian citizen is the social order—the expressions of justice and love in society.

This perspective gives meaning to tolerance, justice and love. G. K. Chesterton cites tolerance as a "virtue for those who believe nothing." But a critic (William Lee Miller in *The Protestant and Politics)* points out that tolerance is only a virtue in those who do believe something. That is, only when one has deep-running convictions and can still allow opposing convictions to be expressed can he be called tolerant.

The Christian citizen, recognizing his solidarity with all other men, cannot stand apart from them in self-righteous judgment because he knows himself to be equally involved in guilt as a responsible member of society. It is only within this climate of tolerance that justice can be achieved.

But the Christian citizen is bent on expressing a further aim—love—in his political activity. Whereas justice connotes giving every man his due, love connotes a gift involving compassion and concern. Love gives more than one deserves!

Christian Love

This means that the Christian citizen looks for the means of expressing love to the unlovable members of society: the outcast, the bigot, the demagogue, the dispossessed. And just as love for a child prompts the parent to punish him, so Christian love in political terms may be coercive of evil. In any event, the proper place for love to be exerted is in the area of conflict and competition, else we end up by loving only those who love us—and what is the virtue of that?

3. *Directive.* The Christian citizen is committed to God's kingdom and his perspective is the social order. His directive, in Paul's words, is "to overcome evil with good." It has often been pointed out that the two grave perils of Christians in politics are (a) the fanatic identification of some program with God's will and (b) the perfectionist neutrality that makes one withdraw from significant participation in political decisions. This stricture of Paul's will not allow either to happen for he counsels a restless step-by-step effort to replace evil with good.

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IT WAS BEGUN BY YOUTH

and youth is

SOMEWHERE those young men had their minds stretched. Otherwise they never would have come knocking on the door of Massachusetts Congregationalism asking to be sent half-way around the world on a mission. This was a dimension of Christian concern and imagination almost unheard of in the young America of 1810. Everybody else was fully occupied with subduing this continent and building a nation.

World-wide Concern

But these "Brethren" from Williams College and Andover Seminary had picked up the idea that Christian concerns are as wide as the world. Their hearts were big, too, with courage. They were offering their lives for this service.

So it was that on June 29, 1810, the American Board of Commissioners for Foreign Missions was formed by a vote of the General Association of Massachusetts Proper. So it was that a group of students from Congregational campuses launched the American foreign missionary movement. And so it is that in 1960 the sesquicentennial of the American Board is appropriately celebrated by the Christian Higher Education Fund campaign and a fresh look at the scope, needs and results of our work in education around the globe.

Mind-stretching is the characteristic result of authentic education. Good teachers and books and laboratories lure the heart and the eye beyond village boundaries and old ways of thought. And these are precisely the goals of the Christian mission—the enlargement of mind and spirit to grasp the greatness of God and the glory of serving his purpose in the world. Education and mission are completely integrated in the strategy of the CC American Board and the E and R Board of International Missions.

Most of this mission in education takes place overseas and its proportions are astonishing. Recent estimates place the number of these overseas schools and colleges to which the two branches of the United Church are responsibly related at nearly 1,300. In these institutions more than 190,000 young people make their acquaintance with reading and writing, modern science, the liberal arts and the Christian faith.

Early drawing depicts commissioning service held at Tabernacle Church, Salem, Mass., for five young men sent as first missionaries of the American Board.

In some areas the mission school is virtually the only means of Christian witness. Our presence in Turkey depends on the existence of American Board schools there. The value of our being there depends solely on the quality of education carried on in these institutions.

Even where we are not limited by laws or social pressures to an exclusively educational mission, the school remains one of our chief means of Christian contact. In Japan, for example, most of the people who join the Christian church discovered it and were led to discipleship through their involvement with Christian education.

While enabling us to make a Christian presence felt, our educational programs also perform a fundamental service to young people quite apart from any explicit evangelism. In many areas such as Angola in West Africa and in parts of India and the Philippines, mission schools offer almost the only educational opportunities available to young people.

Inspiring Story

From such training of talents and stretching of minds comes the chief hope for the effective development of many underdeveloped areas and a more abundant life for the people.

However, this tremendous international program of Christian education carried on by our overseas boards also takes place in our own country. Higher education in America for selected foreign students of known ability and proven character is an inspiring story. Consider a few examples from one small area among many—the students from

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Dr. Stowe is educational secretary of the American Board of Commissioners for Foreign Missions. Photos by Three Lions and the Board of International Missions.

DAVID M. STOWE

:ll a major concern

Japan who have been aided in completing their education for service by the E and R Board of International Missions.

Dr. Sumumu Akahoshi, M.D., Ph.D., *(right, below)* was assistant director of the Toshiba-Rinkan Sanatorium in Tokyo and a most earnest Christian. In 1958-59 he came to the United States to study the relationship of religion and medicine. He attended lecture courses by well-known professors, such as Paul Tillich, Granger E. Westberg and Perry D. LeFevre at the University of Chicago. He was invited to be an observer at hospitals specializing in treatment of tuberculosis and saw some of the world's most famous thoracic surgeons perform operations.

Scholarship Students

While in the United States Dr. Akahoshi participated in the American Board International Seminar for Laymen at Topeka, Kan. His quiet, kindly spirit, his deep Christian convictions and his obvious professional competence inspired the men there to a deeper consecration as Christians in their own vocations.

Now Dr. Akahoshi is back in Japan and has resumed his very responsible position in the program of tuberculosis care and control. In addition, he is school physician and a lecturer on religion and health at Tokyo Union Theological Seminary.

Naoko Okamura *(center, below)* studied at Westminster Choir College, Princeton, N. J., from 1954 to 1957. Gifted with a beautiful voice, she did a great deal of solo work while in the United States. Now she teaches voice and conducts a chorus of ninety-five students at Miyagi College for Women in Sendai. Her commitment to the Christian cause is expressed through her work in the Sendai Y.W.C.A. and in local churches as organist and choir director.

Masahiro Hiwatashi *(left, below)* studied at the University of Indiana and returned to his homeland to become assistant professor of English at North Japan College.

It must be made clear that these scholarships are available to only a few very highly qualified leaders from overseas. Costs are greater in the U.S. than in their home countries. And except for a few specialties they can often secure in their native land an education better adapted for their own communities. The American standard of living is seductive and American ways of thought are not always the most relevant in less highly developed societies.

Particularly important is a high degree of maturity on the part of the international student coming here. The careful screening procedures of a mission board, working cooperatively with the church overseas, help eliminate the mistakes and disappointments that often follow uncritical enthusiasm by a local church or group eager to "bring a student here" for undergraduate or even seminary training. Education in the U.S. is most helpful on the postgraduate level—for men and women already established as leaders in their own churches and communities.

Sesquicentennial Year

Meanwhile, for scores of thousands our educational missions overseas continue to open hearts and minds to Christian faith and service. In this sesquicentennial year, remembering what an earlier generation of students gave the world and the church of 1810, we can do no less than undergird with more nearly adequate resources our ministry to the students of 1960. In that investment lies our best hope for generations yet to come.

Masahiro Hiwatashi now teaches at North Japan College after U.S. study.

Attractive Naoko Okamura received her training at Westminster Choir College.

Dr. Sumumu Akahoshi, noted physician, studied here with top surgeons.

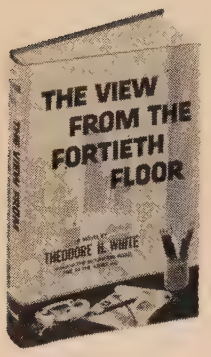
CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

ROBERT NEWMAN

We live in a period of extravagant production of printed materials and audio-visual programing. TV, movies, books, newspapers provide a strange mixture of mediocrity and of quality material of genuine significance.

It is therefore proposed that the Herald *devote occasional space to discriminating guidance for people caught in this barrage of impressions and to expose some of the shallow thinking in respect to religion.*

Robert Newman, who has assembled the items on these pages, is consultant to the CC Board of Home Missions in the field of religion and culture.



APPETITES & DREAMS

I THOUGHT," said Warren (as he surveyed his once fabulous publishing empire now lying in ruins at his feet), "you could measure everything the way a builder measures buildings.

"So much for engineering estimates, so much for ground costs, so much for construction costs, so much for mortgage—and then you rented out the space at a profit.

"If the figures were right, you couldn't miss. But that's not so. That's where I went wrong, that's where the whole gamble went wrong."

"How?" asked Mary.

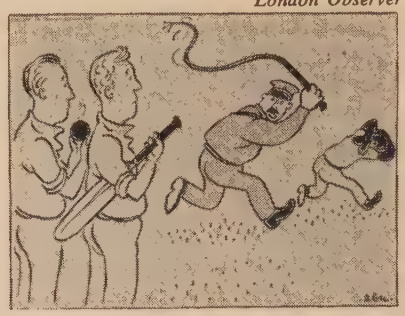
"Because every tower out there [New York's 'miracle mile' of journalism, advertising and book publishing] was built on someone's dream. The dream first, then they measure it out. You see, this country was built of dreams as well as appetites. And I gambled on the appetites.

"I thought if I measured and packaged enough appetites in a big audience, I could come out with a profit and be free. But you know, even if I'd won that one, I would still have been caught. The way the TV boys are caught. The way all the balance-sheet boys are caught.

"You have to start not with the figures, but with the dream. . . . If you do win by listening to your inner ear, then you can be really free, it's the only way."

The View from the Fortieth Floor

London Observer



"This is my sport, and would you mind keeping your politics out of it?"

THE Rev. David Sheppard, one of Great Britain's outstanding cricketers, recently refused to take part in games against the South African team, in Britain for the summer, on the ground that a boycott of the South African team might focus attention on that country's policy of apartheid.

"We have had many letters," comments *The Guardian*, Manchester, England, "as no doubt most newspapers have, about the suggestion for a boycott of matches to be played here this summer by a South African cricket team. Some demand a boycott; some protest against the idea. One cannot take very seriously those who complain that Mr. Sheppard has introduced politics and religion into cricket. Politics (in a racial sense) were introduced long ago by the South African Government in making it impossible for non-whites and whites to play first-class cricket together, and by refusing to exchange test teams with the West Indies, India or Pakistan. And if Mr. Sheppard sees it as his Christian duty to express his abhorrence of racialism in this way, he cannot be expected to keep his Christianity for Sundays. There may be other first-class cricketers, some of them professionals, who feel as he does. It is the duty of the county selectors to appreciate the position of players who cannot find it in their conscience to play against the South Africans and not to hold it against them for the future."

THE HUMBLER CREATION

THIS is a rare find in contemporary fiction—a first-rate novel that deals with personal moral issues. In *The Humbler Creation,* by Pamela Hansford Johnson (Harcourt, Brace and Co., $4.50) the steadfast virtues emerge intact. The author is the wife of C. P. Snow, whose own novels wrestle with the intellectual moral issues of our time with so much excitement.

The Humbler Creation is about a Church of England vicar who leads a drab, pressured life and is offered relief from this round by a very inviting love affair. His struggle and his victory are convincingly described.

In its way this book is a tribute to all those who exemplify the Christian virtue of faithfulness in simple, undramatic situations, even though the provocation to do otherwise is sometimes great. Miss Johnson manages to tell this story without superficiality or sentimentality. Perhaps that is why it seemed so effective to this reader.

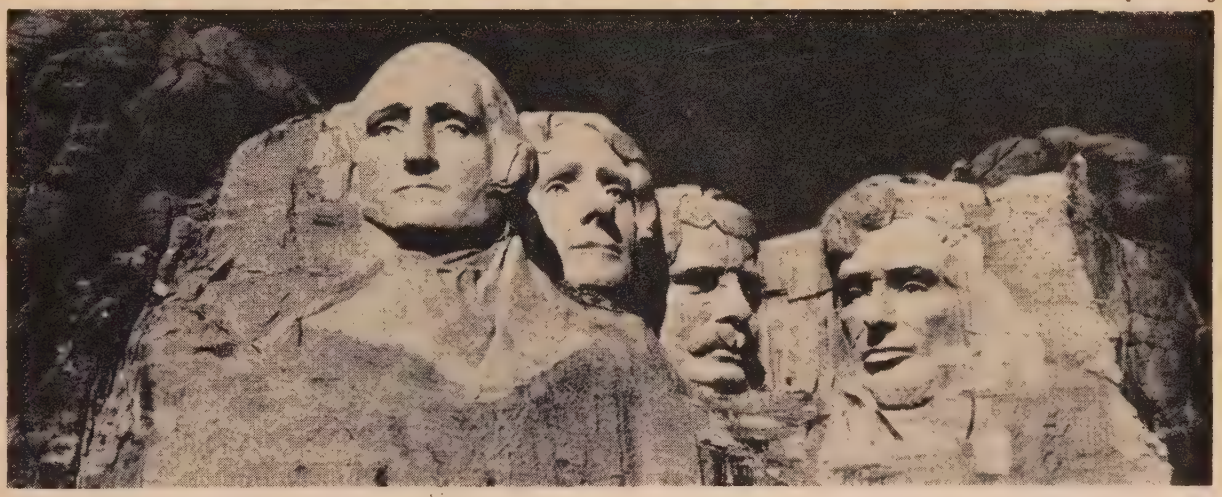
Robert W. Spike

WHY SO TIMID?

WHAT is it that makes so many men timid creatures? I can give myself some answers. People want to avoid unpleasantness. Life is hard enough even if you've got a bank account. . . . "Why stick your neck out?" That lovable invitation to do nothing! . . . People want to be asked to dinners at certain houses. They want to run for office. They want to become Grand Masters of the Masonic Order. They want to get a degree from some college or university. They don't want to make trouble for their wives.

Felix Frankfurter Reminisces, Reynal & Co.

Charles Phelps Cushing



"Shrine of Democracy" at Mt. Rushmore with Washington, Jefferson, Roosevelt, Lincoln symbolizes "purpose."

A VACUUM OF PURPOSE

THE critical weakness of our society is that for the time being our people do not have great purposes which they are united in wanting to achieve. The public mood of the country is defensive, to hold on and to conserve, not to push forward and to create. We talk about ourselves these days as if we were a completed society, one which has achieved its purposes, and has no further great business to transact. . . ."

So wrote Columnist Walter Lippmann a few months ago. It is a disturbing charge for three reasons. First, Lippmann is not alone in making it. The same complaint is heard, with varying emphasis, from many other critics and leaders of opinion. . . . Some of them speak like Lippmann of our lost or mislaid national purpose or purposes; others use an older phrase, "the American dream." Thus William Faulkner: "What happened to the American dream? We dozed, and it abandoned us. And in that vacuum now there sound no longer the strong loud voices . . . speaking in mutual unification of one hope and will." As though he also felt something missing, the President himself has appointed a Commission on National Goals "to develop a broad outline of national objectives and programs for the next decade and longer." So much palpable concern, in quarters high and low, suggests that the vacuum of purpose may be a real one.

Second, the charge is disturbing because if it is true it is new. The U.S. has hitherto been a country associated with great purpose. . . . A U.S. without a purpose, or no greater purpose than "Don't rock the boat," may well be a U.S. in decline.

Third, the world needs a purposeful America. Mankind has much further "great business to transact"—if not with the active leadership of the U.S., then without it, and probably with the leadership of communism.

Life Magazine

Lay groups announce first joint project

MEMBERS of the Women's Guild and the Churchmen's Brotherhood of the Evangelical and Reformed Church and of the National Women's Fellowship and Laymen's Fellowship of the Congregational Christian churches will study the life and teachings of Jesus Christ in local groups over the nation. This will be the first joint project of the four lay organizations. Their study will be spearheaded through an inspirational set of twelve sound motion pictures in color entitled "The Living Christ" series. The thirty-minute 16mm. films will be available for rental in sequence from the United Church Bureau of Audio Visuals.

Study Materials

With the twelve films comes a kit with numerous tips for the sponsoring lay committee. It contains a leader's guide for guest speakers and discussion leaders, a complete study guide, a promotional manual with suggestions for setting up the project and promotional materials, including press releases, newspaper mats and church bulletins.

Looking back with pleasure upon the seven regional CC and E and R "get-acquainted" meetings in 1956-1957 held in Merom, Ind.; Lancaster, Pa.; Houston, Tex.; Berkeley, Calif.; Walla Walla, Wash.; Elon College, N. C.; and Framingham, Mass., lay leaders have long dreamed of the day when a joint project could be launched.

The time was finally set for September and the project will run through December 1961. The Joint Laity Negotiations Committee of the four lay organizations *(see* United Church Herald, *March 31)* and each of the lay boards has approved the "Life of Christ" film project as a means of providing "opportunity to enter the United Church of Christ with a reverent understanding of the church's founder and our responsibilities as his disciples."

MARY P. HARRINGTON

The film series and kit were produced by Cathedral Films of Burbank, Calif., a nonprofit organization that specializes in religious films. There are more than two hundred speaking parts in the films, which took four years to complete. Cast in the role of Christ is Robert Wilson, the son of a minister, a lifelong student of the Bible and an actor of considerable experience.

The series opens with the prophecies of Isaiah during the reign of Hezekiah and portrays all the major events of Jesus' life including the Crucifixion and Resurrection. Purporting to be "biblically accurate films," the producers have called them "the most complete depiction of Jesus' life yet filmed." Assisted by the study guides, lay speakers should be able "to carry out effectively an evangelism program," according to the Rev. Porter Bower, director of the Bureau of Audio Visuals.

Florence A. Partridge, executive secretary of the E and R Women's Guild, feels that "the 'Living Christ' films afford a moving spiritual experience that should stimulate individuals to a new appreciation of their faith. The viewer will find his or her own thinking refreshed and sharpened," she tells laymen and women.

"Rejoicing" in this joint project of the lay groups within the United Church of Christ, Lillian S. Gregory, executive secretary of the CC National Women's Fellowship, stresses her belief that "the 'Living Christ' series will bring men and women into an actual confrontation with Jesus Christ and his teachings and lead to deeper personal commitment."

Follow-up Discussion

The four lay boards suggest that, in cooperation with the ministers of their locality, the groups sponsor showings of the films at regular intervals as a service to their congregations. Careful introduction by the leader and follow-up discussions are "musts," however, to realize their full impact.

The first step is to form a representative local committee. At its first meeting, members of the committee could be shown a ten-minute preview of the "Living Christ" series. Should the committee decide to go ahead with the project, it would order the basic kit and furnish the Bureau of Audio Visuals with the dates on which it would like to show the films. Showings can be spread either over a long period or planned to highlight a special season such as Advent or Lent when intensive Bible study is in order. After the kit arrives the committee plans the programs using the detailed suggestions given.

Dr. J. Kenneth Kohler, executive secretary of the E and R Churchmen's Brotherhood, reports: "The impact of the series will have a long-time effect

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Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photos by Cathedral Films.

Jesus performs a miracle of healing in episode titled "Retreat and Decision" in "Living Christ" series film.

John the Baptist's magnificent mission in foretelling the coming of the Messiah is dramatically portrayed as well as his untimely execution.

upon the lives of all those who see it." And in this opinion he is joined by William E. Peterson, director of the CC Laymen's Fellowship.

The *Speaker's Handbook for Laymen* in the kit presents background material on the life and teachings of Jesus, the historical setting of his life and the teaching values each age group can expect from the series. If the films should be shown on a Sunday evening, the kit offers an appropriate sermonette topic, Scripture lesson and relevant hymns. In addition there are possible themes for midweek meetings or suppers.

The following summaries indicate the story content of the films in sequence: 1. *Holy Night*—Isaiah's prophecy of the coming Messiah and its fulfillment; the angel's announcement to Mary; the journey to Bethlehem; the Nativity and the shepherds' adoration. 2. *Escape to Egypt*—The stay in Bethlehem after Jesus' birth. Herod's attempt to outwit the Wise Men and the Holy Family's escape. 3. *Boyhood and Baptism*—The early training of the boy Jesus in the temple. The introduction of John the Baptist and the baptism of Jesus. 4. *Men of the Wilderness*—John the Baptist's testimony that Jesus is the Son of God. Jesus faces the wilderness temptations, calls the first disciples and performs healing miracles.

5. *Challenge of Faith*—The challenge of Christ is presented to the disciples, to the fishermen, the tax collectors, John the Baptist and every man.

6. *Discipleship*—The meaning of being a Christian as revealed by the Sermon on the Mount. The selection of the twelve and the miracle of healing.

7. *Return to Nazareth*—The attitudes of his contemporaries toward Jesus: a Roman soldier, a village of Jews, a village of outcasts, a temple leader and a lawyer. 8. *Conflict*—Despite the gathering clouds of increasing political intrigue in Jerusalem, Jesus' concern is still for others, such as Mary, Martha and the blind man.

9. *Fate of John the Baptist*—Dramatic portrayal of this New Testament figure, his mission in foretelling the coming of the Messiah and the story of his untimely execution.

10. *Retreat and Decision*—The transfiguration of Jesus, the miracles of healing, the commands of Jesus to his disciples.

Triumphal Entry

11. *Triumph and Defeat*—Christ's triumphal entry into Jerusalem, the Last Supper and the trial.

12. *Crucifixion and Resurrection*—The cross on Calvary and the tomb, the Resurrection and Christ's reappearance to his disciples.

If the entire series of twelve films is rented, the cost is $215 for color, $167 for black and white. This price includes the basic kit mentioned above. If the episodes are rented individually, the cost is $13 a day for color, $9 for black and white. A special premium will be charged for episodes 1, 11 and 12 when they are shown during the Christmas and Easter seasons.

Themes that can be developed for juniors, junior high, senior high and adults are suggested and appropriate research books listed. Questions for discussion are given separately for young children and for youth and adult groups.

For information and orders write the Bureau of Audio Visuals at one of these addresses: 1501 Race St., Philadelphia 2, Pa.; 14 Beacon St., Boston 8, Mass.; 19 S. LaSalle St., Rm. 1314, Chicago 3, Ill.; 870 Market St., Rm. 688 Flood Building, San Francisco 2, Calif.; 1720 Chouteau Ave., St. Louis 3, Mo.

NEWS

WITHIN THE UNITED

SEMINARIAN SERVES INTERNSHIP IN GERMANY

An Evangelical and Reformed theological student has recently completed a year's "internship" with the United Evangelical Protestant Church of Baden (Germany). Frederick R. Trost, a member of Salem E and R Church, Rochester, N. Y., who has finished two years of study at Yale University Divinity School, has served since last July as *Vikar* in the Karl-Friedrich Gedächtniskirche, Karlsruhe.

Mr. Trost's "internship" was part of the exchange arranged by Prof. Paul J. Achtemeier of Lancaster Theological Seminary, which brought a German pastor, the Rev. Gunther Braun, to Salem Evangelical and Reformed Church in Quincy, Ill. *(see* United Church Herald, *October 29, 1959)*. Mr. Braun is an outstanding young minister from Germany's Evangelical Church.

The photo shows Mr. Trost *(right)* together with Pfarrer Heinz Schuchmann, pastor of the Gedächtniskirche. Shortly after his arrival in Germany, Mr. Trost began his duties with the Gedächtniskirche's huge congregation of over 6,000. In addition to preaching regularly each month, he assisted in conducting an adult Bible study group, worked with the young people and did extensive visitation among the old and sick in the congregation. He was also given the opportunity to attend pastors' meetings in various parts of Germany and to observe conditions being faced by the church in the Soviet Zone of the divided country.

Mr. Trost will resume his theological studies at Yale University Divinity School with the beginning of the fall term.

U.C.C. YOUTH DELEGATE TO ATTEND ECUMENICAL CONFERENCE

Marilyn Reynolds of First Congregational Church, Indianapolis, Ind., will be the official United Church of Christ delegate to the first Ecumenical Youth Assembly in Europe to be held at Lausanne, Switzerland, July 13-24.

The twelve-day meeting will be the first major gathering of European young people across denominational lines and national borders ever held under the auspices of the churches. The assembly is being sponsored by the World Council of Churches' Youth Department in cooperation with national ecumenical youth councils in Europe.

Attending will be 1,400 young people from more than fifteen European countries and approximately 300 others from Asia, Africa, the Far East, the Middle East, North America and Latin America. The European group is expected to include delegations from the U.S.S.R. and other Eastern European countries. North American churches have been invited to send 180 delegates.

Miss Reynolds, a sophomore at Earlham College, Richmond, Ind., is national co-chairman of the Faith Commission of the CC Pilgrim Fellowship. Other members of the United Church who will attend the youth assembly are the Rev. Andrew J. Young, New York City, associate director of the National Council of Churches' Department of Youth Work and the staff member in charge of the U.S. delegation to Lausanne, and Diane Mergentine, also with the National Council.

Theme of the assembly will be "Jesus Christ—the light of the world," the same as that of the third assembly of the World Council of Churches to be held in New Delhi, India, November 18 to December 5, 1961.

The assembly will devote a major portion of time to studying three areas of the churches' work: the European churches in the world situation today; the task of the churches in a changing European situation; and the renewal, mission and unity of the local church.

In the first area, the young people will examine such topics as the expanding global population, opposing ideologies of communism and the Western way of life; racial and ethnic tensions; areas of rapid social change. They will consider, in the second category, "the end of the 'European age' and the growing influence of Washington, D.C., and Moscow in European life; European integration; the breakdown of traditional social patterns in modern industrial society.

The third area will include the role of youth in the renewal and growth toward unity of the church, and changing patterns in the ministry, congregational life, service, stewardship and related concerns.

CHARTER MEMBER CELEBRATES 100TH BIRTHDAY

THE Congregational Christian church of Fulton, N. Y., on April 3 paid tribute to a charter member, Mrs. Delia Burroughs, who celebrated her one hundredth birthday that week.

Mrs. Burroughs is the widow of the Rev. Charles H. Burroughs, who before his death in 1948 worked in mission fields in South Dakota and later served congregations in New York State. When he retired in 1936 he had an unbroken record of forty-four years in the Congregational Christian ministry.

Mr. Burroughs was one of the earliest members of the Annuity Fund for Congregational Ministers and Mrs. Burroughs is one of the fund's oldest living annuitants.

Writing of Mrs. Burroughs in the church bulletin, her minister, the Rev. Harold W. McGilvray, paid tribute in these words:

"As the lovely wife of a Congregational minister, the late Charles Burroughs, she is seated this morning with her son and family in this church and is worshiping Almighty God as has been her practice throughout the years. When she reaches the age of one hundred years on Wednesday, April 6, every member of this church will join with her in praise that God has brought her to this exalted place that is reserved for few people in this world. We are grateful that she has entered our lives and shared our experiences, for to us who know her so well and love her deeply, she represents the best in Christianity!" At a birthday reception held in the Fulton church on April 6 Mrs. Burroughs received flowers, gifts and greetings from a host of friends and church members.

NEW MISSIONARIES SENT TO INDIA, GHANA

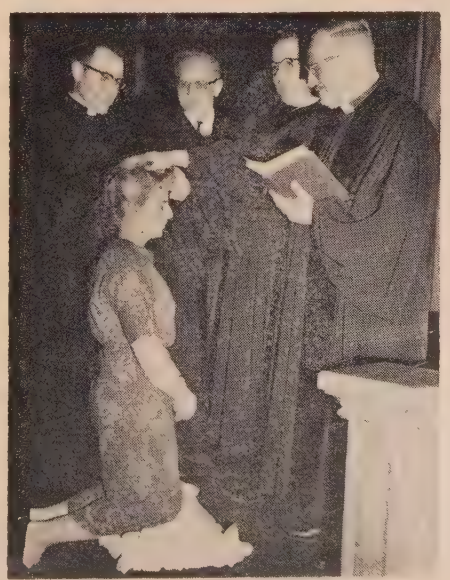
THE CONSECRATION of Joyce Erdman, R.N. *(see photo)* of Salem E and R Church, Weatherly, Pa., is representative of similar services of commissioning of career missionaries and of consecration of short-term missionaries that are being held here and there for candidates who have been accepted by the E and R Board of International Missions for the overseas ministry.

Shown in photo as they participated in the laying on of hands are *(left to right)* the Rev. Alfred G. Sandrock, pastor of Miss Erdman's home church; Dr. Theophil H. Twente, St. Louis, associate secretary of the Board of International Missions; the Rev. Wayne A. Lutz, Berwick, Pa., president of Susquehanna Synod; and the Rev. Clarence T. Moyer of Milton, Pa., a former pastor at Salem Church.

Miss Erdman is now in Ghana, where she has been assigned for duty to the Evangelical Presbyterian Hospital at Worawora. She received her nursing training at the Abington Memorial Hospital in Pennsylvania.

The commissioning of the Rev. Eric Gass for missionary service in India took place at St. Paul's E and R Church, St. Paul, Minn. This congregation has underwritten the support of Mr. Gass.

Participating in this service were Dr. Erwin R. Koch, Dr. Samuel J. Schmiechen and the Rev. Allen Blume—all of St. Paul's Church; Dr. Henry Reifschneider, president of Northern Synod, and Dr. Theophil H. Twente, who delivered the sermon.



A graduate of Yale University Divinity School, Mr. Gass was born in the Central Provinces of India, near Raipur, where his grandfather, Dr. Jacob Gass, was a pioneer E and R missionary. His father, Dr. Herbert Gass, is professor of dermatology at the Vellore Christian Hospital, Vellore, India.

An older brother, Dr. Michael Gass, and his wife, Ruth, were recently commissioned for medical service at Bethel E and R Church in Evansville, Ind., where Dr. Ruben J. Bierbaum is pastor.

Dr. Gass is a graduate of Elmhurst College and of Washington University Medical School in St. Louis. His wife, an Elmhurst graduate, who was born of missionary parents in Honduras, is a nurse.

Following their commissioning in Evansville, Dr. and Mrs. Gass spent six months at the School of Tropical Medicine and Hygiene in London. They are now in Ghana, where Dr. Gass is the resident physician at the Evangelical Presbyterian Hospital at Worawora.

Continued on next page ▸

FRIENDS HONOR REINHOLD NIEBUHR ON RETIREMENT

THE CREATION of the Reinhold Niebuhr Professorship of Social Ethics at Union Theological Seminary in New York City was announced last month by President Henry P. Van Dusen. At the same time Dr. John C. Bennett was appointed the first incumbent of the new professorship.

The establishment of this chair is a tribute to Dr. Niebuhr, who retires this year as vice president and senior faculty member at the seminary, "in recognition of nearly half a century of creative leadership in social, political and religious thought."

Making the presentation of the Niebuhr Professorship Fund was Father George B. Ford, for many years rector of Corpus Christi Parish across the street from Union Seminary, who represented the group of over seventy sponsors of national and international eminence from many nations and faiths, most of them close friends of Dr. Niebuhr. More than 500 persons joined with the sponsors in making the fund possible.

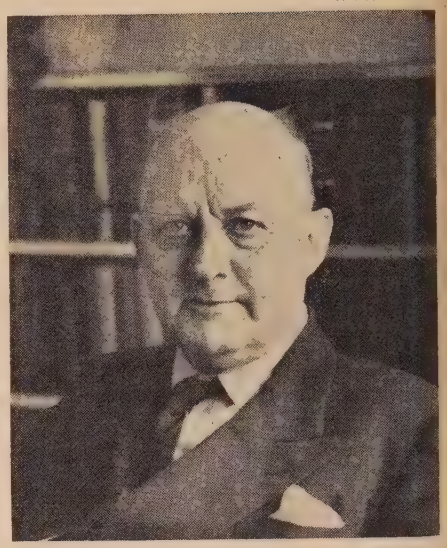
"This professorship will continue the main lines of Dr. Niebuhr's work and influence," said President Van Dusen in accepting the new chair. "It is altogether appropriate that its first incumbent should be Dr. Niebuhr's lifelong friend and most intimate associate, Dean John Coleman Bennett."

Dr. Niebuhr, who went to Union Seminary in 1928 from a pastorate in Detroit to become associate professor of philosophy of religion and two years later professor of applied Christianity, is a minister of the Evangelical and Reformed Church. Dr. Bennett, who first joined the seminary faculty in 1927 and became professor of Christian theology and ethics in 1943, is a Congregational Christian clergyman. Both men are frequent contributors to *United Church Herald.*

Included in the group of sponsors are Dr. Niebuhr's former teacher and close personal friend, Dr. S. D. Press, president emeritus of Eden Theological Seminary in Webster Groves, Mo., and Dr. Truman B. Douglass, executive vice president of the CC Board of Home Missions.

Other sponsors are: W. H. Auden, poet; John Baillie, distinguished Scottish theologian and a president of the World Council of Churches; Jacques Maritain, eminent

Wide World



Roman Catholic philosopher and layman; Alan Paton, noted writer of South Africa; Sir Sarepali Radhakrishnan, vice president of India; Bishop Johannes E. R. Lilje, president of the Lutheran Church of Germany; Charles Malik of Lebanon, former president of the U. N. General Assembly.

AMERICAN BOARD OPENS SESQUICENTENNIAL CELEBRATION

CELEBRATION of the 150th anniversary of the American Board of Commissioners for Foreign Missions was officially opened at a special commemorative service held Sunday, May 15, under the auspices of the Massachusetts Congregational Christian Conference in the First Church of Christ, Bradford, Mass. It was there that the board was founded in 1810.

Principal speakers were the Rev. George E. Cary, minister emeritus of the Bradford Church; the Rev. Isamu Omura of Tokyo, Japan, a national invited to this country as a member of the Mission to America, part of the board's continuing sesquicentennial; and the Rev. Dr. Alford Carleton, executive vice president of the American Board.

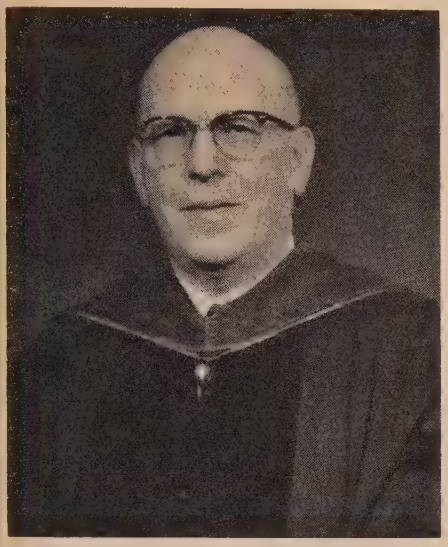
Mr. Cary gave a moving account of the birth, growth and outstanding achievements of the board. Mr. Omura spoke on "The future mission of the world church." Dr. Carleton's subject was "The forward look." His address, high point in the afternoon's program, was an optimistic and stimulating appraisal of the board's prospects for service overseas in the immediate future.

An impressive feature of the Bradford program was a prayer of rededication at the historic American Board Stone near the Bradford church by the Rev. Frank Cary, brother of George and a missionary in Japan for more than forty years.

The Carys, including a sister, Alice Cary, formerly American Board secretary for the Pacific area, were introduced as "the First Family of the American Board." Photo shows four of the participants in the service *(left to right)*: the Rev. Frank Cary; the Rev. Albert J. Penner, president and minister of the Massachusetts Conference; the Rev. George E. Cary; and the Rev. Frederick F. Driftmier, Springfield, Mass., chaplain of the service held in the First Church of Christ, Bradford.

Haverhill Journal

SUPERINTENDENT OF SOUTHERN CONVENTION HONORED



THE SOUTHERN CONVENTION of Congregational Christian Churches at its recent biennial session honored the Rev. Dr. William Tate Scott Sr. upon his retirement as the first full-time superintendent of the convention. Pending the election of his successor, he was asked to continue as acting superintendent. Before becoming superintendent of the Southern Convention fourteen years ago, Dr. Scott was superintendent in Georgia and Florida, including three years as superintendent of the District of the Southeast of the Board of Home Missions.

During Dr. Scott's term of office twenty new churches were organized, including three United Church of Christ joint projects. More than fifty new parsonages were erected and local church property valuation rose from $2,752,855 in 1946 to $12,302,387 in 1959—most of this increase resulting from new church construction.

The convention's membership increased by more than 5,000 and annual contributions to *Our Christian World Mission* and other benevolences increased from $118,459 in 1946 to $343,304 in 1959.

Coming from the Christian Church, Dr. Scott helped to make the union of the Congregational and Christian denominations a happy venture. He served as a member of the executive committee of the Board of Directors of the Board of Home Missions and as a corresponding member of the executive committee of the General Council, representing the Southeast. He was chairman of the Superintendents' Conference, and until his resignation was chairman of the national CC Committee on the Town and Country Church.

A native of North Carolina, Dr. Scott is a graduate of Elon College and Yale University Divinity School. He holds honorary degrees from Elon College and Piedmont College. He serves on the boards of trustees of Franklinton Center, Bricks, N. C., and of Elon College, and the Congregational Christian Home for Children, both located at Elon College, North Carolina.

On May 1 Dr. Scott was installed as minister of the Oakland Christian Church of Chuckatuck, Nansemond County, Va. On this occasion the sermon was preached by Dr. Scott's son, the Rev. William Tate Scott Jr., minister of the Congregational Christian church of Durham, N. C.

In a history of more than 60 years, the Oakland Church has had only two ministers: Dr. H. S. Hardcastle, who served for nine years, and Dr. I. W. Johnson, who was minister of this Virginia church for more than fifty-one years.

MEN'S WORK SECRETARIES STUDY CHURCH AND SCOUTING

WHEN representatives of fifty-three national and international organizations convened recently to discuss plans for strengthening the partnership between their respective organizations and the Boy Scouts of America, the E and R Churchmen's Brotherhood and the CC Laymen's Fellowship were represented by Dr. J. Kenneth Kohler of St. Louis *(second from left)*, executive secretary of the Churchmen's Brotherhood.

The three-day conference included leaders of religious, civic, fraternal, veteran, educational, rural, industrial, labor and municipal organizations that have made scouting one of their major youth programs.

Joseph A. Brunton Jr., assistant chief Scout executive, in a welcoming address termed this partnership the foundation upon which the Scout movement had been built and through which it had been able to give citizenship training to more than 33,000,000 boys during the past fifty years.

Other church-related men in attendance included *(left to right)* Loren M. Ness, Minneapolis, Minn., acting executive secretary, Brotherhood of the Evangelical Lutheran Church; Dr. A. E. Iverson, New Brunswick, N. J., director, Protestant relationships, National Council, Boy Scouts of America; Dr. S. J. Patterson, New York City, general director, United Church Men; Hermon C. Dilmore, Valley Forge, Pa., associate secretary, American Baptist Men; Alex W. Fry, executive secretary, American Baptist Men; E. C. Hogan Jr., New Brunswick, N. J., assistant director, Protestant relationships, Boy Scout National Council.

A high light of the conference was a panel on "Spiritual emphasis in scouting" made up of representatives of all major U.S. religious bodies as well as service clubs and parent-teacher associations.

NEWS of the WORLD

DEDICATION CEREMONIES FOR INTERCHURCH CENTER

RNS

THE new $21,000,000 Interchurch Center in New York City was dedicated on May 29 in ceremonies attended by more than 3,500 persons. The nineteen-story structure, headquarters of the National Council of Churches and twenty-seven Protestant and Eastern Orthodox denominations and agencies, houses more than 2,000 employees.

Lutheran Bishop Johannes Lilje of Hannover, Germany, in the dedicatory sermon at a service of worship and thanksgiving in nearby Riverside Church, warned against "institutionalizing" the church. He called the center a symbol of American churches' willingness "to contribute to the great historic mission which has befallen this country through its leading role in the West."

Highlights of the ceremonies included a procession of 100 religious leaders *(photo, left)* in academic robes from the Riverside Church to the Interchurch Center's main entrance and the presentation to John D. Rockefeller III of a scroll of appreciation for the center site and for $2,650,000 given by the late John D. Rockefeller Jr., an ardent champion of church unity.

ECUMENICAL MOVEMENT MARKS FIFTIETH ANNIVERSARY

BONDS of fellowship spanning half a century were renewed at an ecumenical worship service in New York City marking the fiftieth anniversary of the world missionary conference held at Edinburgh, Scotland, in 1910.

Dr. Kenneth Scott Latourette, distinguished professor emeritus of church history at Yale University Divinity School, declared: "From Edinburgh 1910 came major impulses to the ecumenical movement. Out of it grew the International Missionary Council and many of the national Christian councils that are its member bodies. It gave impetus to what we now call the Faith and Order Movement and indirectly to the founding of the Life and Work Movement. The two movements united to form the World Council of Churches. . . . Although only a few nationals—members of the 'younger churches' brought into being by the Protestant missionary movement—were at Edinburgh in 1910 . . . their prominence in the gathering was a precursor of the increasing part their churches are having in the world-wide mission of the church.

"Edinburgh 1910 thus marked the transition from a purely Western-centered, denominational Protestantism to a world-embracing, ecumenical, super-racial, super-denominational Christianity, which even now is in its exciting early stages."

RNS

Veterans of the Edinburgh meeting who attended the worship service at Riverside Church were *(left to right)* Dr. Arthur J. Brown, 104-year-old former Presbyterian foreign missions executive; Dr. Charles Gilkey, dean emeritus of University of Chicago's Rockefeller Chapel; Dr. Samuel Guy Inman, retired secretary of the National Council's Committee on Cooperation in Latin America; Dr. Charles Clayton Morrison, founder of the *Christian Century;* and the Rev. Basil D. Hall.

BIBLE SOCIETY REPORTS RECORD DISTRIBUTION

RNS

A RECORD distribution at home and abroad last year of 17,650,917 volumes of Scriptures in 296 languages was reported by the American Bible Society at its 144th annual meeting in New York City last month.

A feature of the annual meeting was the presentation of a life membership plaque *in absentia* to Helen Keller, who will be 80 on June 27 and who has been blind and deaf since she was 19 months old. Shown accepting the plaque for Miss Keller is S. Ruth Barrett, American Bible Society secretary in charge of work for the blind. Making the presentation is W. Maxey Jarman, a society vice president.

The circulation of 1,114,647 whole Bibles, 1,846,267 New Testaments and 14,690,003 Gospels and other portions of the Bible represented the highest output in the history of the society, which was founded in 1816. Circulation to the sightless at home and overseas reached a peak in 1959 when there was a steady increase in calls for the Scriptures both in Braille and on "Talking Book" records, for a total of 73,194.

CATHOLIC LEADER HAILS MINISTERS' LETTER

A PROMINENT Roman Catholic priest applauded as "a distinct public service" the recent open letter of thirteen leading Protestant ministers who warned against the injection of anti-Catholicism in the Presidential campaign.

Father John A. O'Brien, director of the Bureau of Convert Research at the University of Notre Dame, commended Dean Francis B. Sayre Jr. of Washington (D.C.) Cathedral (Episcopal), who wrote the letter, and twelve other ministers who urged fellow clergymen to foster in their congregations "that charitable moderation and reasoned balance of judgment that alone can safeguard the peaceful community of this nation."

The signers of the letter included Dr. Edwin T. Dahlberg, president of the National Council of Churches; Dr. James E. Wagner, president of the Evangelical and Reformed Church; Dr. Fred Hoskins, minister and secretary of the General Council of Congregational Christian churches; Presiding Bishop Arthur C. Lichtenberger of the Protestant Episcopal Church; Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A.; and Methodist Bishop G. Bromley Oxnam of Washington, D.C.

Their statement expressed the conviction that each of the candidates in the campaign "has presented himself before the American people with honesty and independence, and we would think it unjust to discount any one of them because of his chosen faith."

Calling the letter "wise and timely," Father O'Brien said it may help turn the consideration of the American people upon the only relevant issue in the current campaign, namely "the qualifications of the candidates themselves for the Presidency." Father O'Brien is the Catholic co-chairman of the Commission on Interreligious Activities of the National Conference of Christians and Jews and author of twenty books on theology, philosophy and science.

In this country, there should be no Catholic vote, no Protestant vote and no Jewish vote, the Notre Dame scholar contended, "but simply the vote of American citizens for the candidate best qualified to discharge the duties of the office to which he aspires."

Other Protestant signers of the letter were Dr. Arthur L. Miller, former moderator of the United Presbyterian Church in the U.S.A.; Dr. Harry Emerson Fosdick, minister emeritus of New York's Riverside Church; Dr. John C. Bennett, dean of Union Theological Seminary; Dr. Gaines M. Cook, executive secretary of the International Convention of Christian Churches (Disciples of Christ); Dr. Edward H. Pruden, minister of Washington's First Baptist Church; and the Rev. Halford E. Luccock, Yale University Divinity School.

BOOKS

CONVERSION

By E. Stanley Jones *(Abingdon Press, $3.25)*

WITHIN the past month I have been reading Albert Camus and E. Stanley Jones, strange bedfellows, indeed. Yet, in spite of their different backgrounds, vocabularies and temperaments—one a French existentialist and the other a renowned missionary and evangelist—they agree heartily up to a point. They agree that without faith life has no meaning and no hope. Camus then refuses to take the "leap of faith," doggedly hanging onto only what his mind can conceive, determined to carve out a satisfactory life without ultimate meaning, without hope and without suicide! Jones took the leap, was converted and has spent the many years of his life convincing others to do the same.

Jones has no apology for this single-minded purpose. He writes: "A public speaker is pressed from many sides to do what the Pharisees tried to get Jesus to do—to speak of many things. But Jesus resisted the many things and spoke on the one theme in varying accents, 'Except a man be born again . . . except ye be converted. . . .' So my ministry is becoming more and more single-pointed. I may throw my net into the wide sea of fact but I always pull it to the shore of conversion."

Stanley Jones certainly stays single-pointed in this book. He pulls everything to the shore of conversion and everything for him is a veritable lifetime of experiences, personalities and situations.

The number of examples of personal transformation is impressive, almost overwhelming. If preaching single-mindedly on conversion can produce such radical changes in the lives of such a variety of men, then thank God for preachers like Stanley Jones.

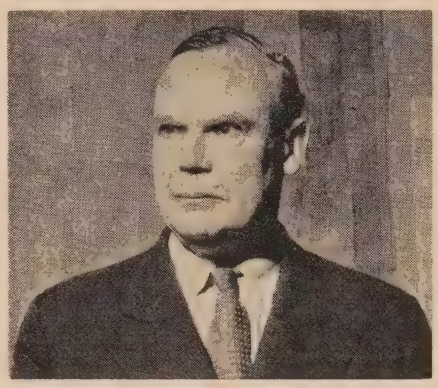
Some of his quotes are beautiful as, "I will restore to you the years which the swarming locust has eaten." (*Joel* 2:25) Some of his anecdotes are hilarious such as his tale of the old record in a New England church that showed a motion passed "to examine the squeak in the pulpit"!

On the other hand he falls into the temptation of never cutting anything and I gagged at frequent use of "let go and let God" and at this: "You will wrestle instead of nestle." Yet, maybe this is the reason why a lot more churchgoers understand and appreciate Stanley Jones than they do Albert Camus.

It seems to me that the best use of this book can be made by keeping it nearby as a resource and reference book. Dip into it now and then for refreshment and for renewal. The author's emphasis on conversion of church members and on *ashram* experiences may be couched in language of one generation removed but it is not too different from modern-day emphasis on "depth evangelism," "authentic encounter" and "the renewal of the church."

J. Kenneth Kohler

Executive secretary,
E and R Churchmen's Brotherhood.



THE HIGH TOWER OF REFUGE

By Edgar H. S. Chandler *(Frederick A. Praeger Inc., $6.75)*

AS World Refugee Year draws to a close, I should like to recommend to *Herald* readers a new book by Edgar H. S. Chandler *(photo above)*, who has spent more than a dozen years in a position of strategic knowledge of and involvement in the refugee problem. In addition, he has an unparalleled ability "to see refugee life steady and see it whole."

Shuttling back and forth from such trouble spots as Korea, Hungary, Israel, Hong Kong and South America, Dr. Chandler—a Harvard- and Oxford-trained scholar turned administrator—has touched literally all sides of a problem that involves directly one in sixty of all the people on earth and indirectly many more.

His presentations never lose sight of the fact that we are here dealing with people—from the newborn babe for whom there are no swaddling clothes to the ill and aged folk who are as dependent as the infant and almost as helpless.

Dr. Chandler is director of the World Council's Service to Refugees, through which Church World Service carries on its extremely important effort to help find solutions for the victims of this "Age of the Homeless Man." That over 200,000 persons have been resettled since the problem became acute during World War II is an inescapable proof that a practical way has been found to embody the spirit of the Good Samaritan.

From this book the fascinated—if often horrified—reader will gain knowledge and understanding that would be impossible to secure from any other single source.

Henry Smith Leiper
Former minister and secretary,
CC Missions Council.

THE MASTER'S MEN

By William Barclay *(Abingdon Press, $2.00)*

A BOOK OF EVERYDAY PRAYERS

By William Barclay *(Harper & Bros., $2.50)*

FOR some years Dr. William Barclay of Trinity College, Glasgow, Scotland, has been well known in this country as a biblical expositor and commentator. He continues in that role in *The Master's Men*, but we now meet him in a somewhat new role as the author of *A Book of Everyday Prayers.*

Perhaps most unique in *The Master's Men* is the estimate that he gives of the significance and place that each of these men held in the early Christian movement. The sketches of the twelve disciples are definitive in character. For primary source material he turns to the New Testament writings. However, good use is made of the extra-biblical traditions that shed further light in many instances. Attention is called to the various listings of the Twelve in the Gospels and the author offers plausible arguments for resolving some of the apparent discrepancies.

A Book of Everyday Prayers begins with an introductory chapter on the meaning and art of prayer. Then comes a series of morning and evening prayers with scriptural readings for a thirty-day period, then prayers for four Sundays, prayers for festival days, prayers for special occasions in the home—such as birth of a baby, when the child goes to school, a marriage in the family, in time of illness and sorrow, in time of good news and bad, temptation, disappointment, after a quarrel, in time of worry, and so forth.

The prayers are practical in their scope. However, one observes a considerable repetition in the phraseology of the opening words of the prayers for different days. This book was first published in Great Britain under the title *The Plain Man's Book of Prayers.* One is aware of the absence of any prayers for many special days of significance to Christians in the U. S.

Stiles Lessly
Minister,
Thomas Memorial Congregational Church, Chicago, Ill.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

LETTERS

Princeton, N. J.

TO THE CO-EDITORS:

I appreciate very much your publishing my letter *(See* Herald, *May 26)* regarding the Convention of the South, as well as the fair and complete editorial comment that you made on the latter. I certainly hope that we can push ahead in this area.

Walter D. Wagoner
The Rockefeller Brothers
Theological Fellowship Program.

★

New York, N. Y.

TO THE CO-EDITORS:

The revised draft of the proposed Constitution and By-Laws of the United Church of Christ will be submitted to the adjourned meeting of the Second General Synod in Cleveland, July 6-8, 1960.

The procedures by which we have come to this point are generally known. The Commission to Prepare a Constitution has dealt responsibly and creatively with the many suggestions it received last autumn after the first draft of the proposed Constitution and By-laws was referred to the synods, churches, delegates and others for study and comment.

It is also generally known that one and another of the undersigned have been close to issues of particular concern during the preparation of the proposed Constitution, and we felt that it would be of some interest to have us record our general reaction to the revised draft of the proposed Constitution and By-Laws of the United Church of Christ.

The Commission to Prepare a Constitution has been under obligation to produce a vital document that would be fully consistent with the *Basis of Union with the Interpretations.* We record our belief that this objective has been achieved with distinction. The commission has had to deal with several areas in which there understandably were variant viewpoints to be brought into a viable adjustment. It early recognized that mere compromise would be inadequate and inappropriate. Adjustment would have to be at a higher level—at the level of reconciliation. We believe that such reconciliation has been effected and that the instrument being recommended by the Commission to Prepare a Constitution is highly useful and usable. It is one by which we can successfully implement the high purpose of our union.

Doubtless many feel that the proposed Constitution might well be amended in this or that particular. Any one of us, responding to his own preferences, would doubtless write the document differently at some points. Even so, we are agreed that the revised draft of the proposed Constitution is a good one and we hope the General Synod in Cleveland will find it so and that it will be prepared to approve it for submission to the synods and churches for their appropriate action.

We can trust the lessons of experience and the guidance of the Holy Spirit to teach us how, if at all, the document should hereafter be modified. The instrument itself makes adequate provision for orderly growth and change.

(Signed)

Silas P. Bittner, Alford Carleton, Purd E. Deitz, Truman B. Douglass, Dobbs F. Ehlman, James F. English, Louis H. Gunnemann, Donald L. Helfferich, Fred Hoskins, Charles H. Lockyear, William Kincaid Newman, Charles D. Rodenberger, Franklin I. Sheeder, Howard E. Spragg, George E. Stickney, James E. Wagner.

★

Raleigh, N. C.

TO THE CO-EDITORS:

Along with many others I want to express appreciation for the fine qualities of our *United Church Herald* and to thank you for making it a publication of which our denomination may be proud.

Especially do I want to thank you for printing the letter of Dr. Henry Smith Leiper in the issue of May 12 in which he discusses realistically the problem of the Roman Catholic Church and its intolerance.

Since this letter states clearly and briefly the attitude and program of the Roman Catholic Church, I suggest that it be printed again in an early issue and in a more conspicuous place that it may attract the attention of all your readers.

This letter reminds the reader of things we tend to forget, namely that our Protestant heritage is not to be taken lightly or regarded as a bequest that cannot be lost, that with great sacrifices our forefathers won and gave this blessing to mankind, and that the group from which this flame of freedom was wrested is waiting to grab it from our hands and extinguish it if we are thoughtless and careless enough to give them the opportunity.

Frank K. Bostian
Minister,
First Evangelical and Reformed Church.

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Durham, N. C.

TO THE CO-EDITORS:

Apropos of my article "The new Negro of the South" (*see* Herald *May 12*) you will be interested to know that North Carolina is still active on the "sit-in" front. In the third largest city in the state, Winston-Salem, lunch counters in major downtown drug and variety stores reopened May 25 on an integrated basis as recommended by a community good-will committee.

I believe that Greensboro is not far from similar action, although a joint committee there has been stymied by the reluctance of some to go along.

H. Shelton Smith
James B. Duke professor of
American religious thought,
Duke University.

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Watertown, Mass.

TO THE CO-EDITORS:

When Henry Smith Leiper asks Senator John F. Kennedy to "speak out specifically and renounce this doctrine" (the Roman Catholic position that error has no rights) he is asking what can only embarrass the liberal element of the Roman church and force it back into the monolithic structure of Papal obedience.

Senator Kennedy has already declared that he believes in separation of church and state, and in specific terms has spoken to almost all of the issues that have current relevance. Do we want him to sign his renunciation of Papal authority in blood? Could he? Note that in Massachusetts many Roman Catholics patronized the clinics of the Planned Parenthood League, but when the church called upon its people to vote against them, they did so.

Our hope is in the fact that American Catholics are in practice far more liberal than the principles of their church. Let us patiently capitalize upon this fact. To keep waving the red flag of Catholic extremism in their faces can only serve to unite them. The issue will finally be settled not in national debate, but in the day-to-day relationships across denominational lines where we can come to respect and love one another.

Why has the Roman church failed to outlaw Protestant "error" in Italy, the home of the Vatican?

Robert W. Hoffman
Minister, Phillips Congregational Church.

★

Tom Boy Market,
New Haven, Mo.

TO THE CO-EDITORS:

The writer has just read your editorial in the May 26, 1960 issue of *United Church Herald* entitled "Youth in creative revolt."

As a member of the St. Peter's United Church of Christ of New Haven, Mo., I wish to protest strenuously against our church publication advocating revolt, peaceful or not, in our own country, and putting in a favorable light the violent revolts in Korea and Turkey. Surely this space could be devoted to better and more worthwhile Christian endeavor.

If these articles of a radical nature continue to appear in *United Church Herald,* the writer contemplates proposing at the next congregational meeting of our church

Continued on next page ▸

that the 100 per cent subscription to your publication by our congregation be terminated.

Walter J. Buchholtz

P.S. Please print this letter in your "Letters-to-the-Editor" column.

Reader Buchholtz's objection to the editorial "Youth in creative revolt" obscures both the purpose of an editorial and the point of our support for an awakened youth around the world.

The point is that young people are today actively seeking the benefits of democracy and freedom rather than passively accepting the ersatz product handed out to them by arbitrary authoritarians and/or by ardent defenders of the status quo.

In the United States our post-war Negro youth are engaged in effective nonviolent protests against the shame of segregation. In Korea and Turkey the young people have successfully struck against the corruption, decay and oppression of dictators now happily overthrown.

In each of these situations young people are aspiring to achieve the promises of human dignity and justice embodied in the twentieth-century concept of democracy and articulated in the U.N. Universal Declaration of Human Rights.

This co-editor believes that these efforts by enlightened youth merit the support of Christians and especially Christians in the United States—the fountainhead of individual liberty and egalitarianism ever since our own successful revolt against George III in 1776.

"The sit-ins and other nonviolent protests," declared the 250-member General Board of the National Council of Churches on June 2, "are expressions of just and righteous indignation against laws, customs and traditions that violate human personality."

Obviously Reader Buchholtz disagrees with this point of view and is content with the status quo. He appears to be one of those—described by Walter Lippmann (see page 21)*—who believes that we are a completed society with no further great business to transact. And this is Reader Buchholtz's privilege for no one has ever established a rate of social progress acceptable to everyone.*

On the other hand, the threat to cancel an entire church's subscriptions to our magazine goes beyond the bounds of disagreement. It is the antithesis of disagreement because it shuts off all discussion. It is censorship.

Reader Buchholtz says in effect: "I don't like your point of view. The matter is undiscussible. Rather than consider its merits, I'm going to see to it that others don't read it or any other article in the magazine as well." Let Reader Buchholtz disagree. But let him not threaten other people's right to read and think. avm

CONSTITUTION

(Continued from page 5)

tionships which the local churches, associations and conferences sustain with the General Synod and with each other. A pattern of relationships and procedures so described is recommended to local churches, associations, conferences and ministers." These words mean exactly what they say—the Constitution is regulatory in one area and it is descriptive in the other areas. And the purpose of the regulation in the one instance and of the description in the other instance is that the work of the various bodies may be more "effectively" done.

Impugning Good Faith

To attempt (as some do) to cast "the twilight of dubiety" upon the clauses in Section 21 of Article IV is to express doubt that the English language means what it says, and is to impugn the good faith of both the Evangelical and Reformed and the Congregational Christian representatives who willingly set their hands to Article IV and its constituent sections.

To say (as some people do) that provisions described in Section 21 can be or will be withdrawn at a future date is to give credence to an impossibility, for in describing the local church Section 21 says that "the autonomy of the local church is inherent." It is not within the power of the United Church to take away any rights that it simply describes or that it recognizes to be beyond its power to control or to alter.

To have fears that "descriptions" and "recommendations" will become oppressive demands, or to have fears that "descriptions" and "recommendations" will not shape and guide the procedure and life of the church is to turn away from the Christian trust in each other's seriousness of purpose without which no venture of high intent for Christ's church will ever succeed.

The proposed Constitution gives the strongest possible impetus to that trust on the part of both fellowships by the inclusion of this clause in Article IV, Section 21: "Nothing . . . shall destroy or limit the right of each local church to continue to operate in the way customary to it." Members of the Evangelical and Reformed Church and ministers of that church, as well as members and ministers of the Congregational Christian churches, have expressed both gratitude and appreciation for this particular clause.

This clause in Section 21 acknowledges the fact of diversity of practice now and in the future within the over-all United Church framework. In this diversity of practice, side by side over the years, the Christian character and experience of the United Church will be created. The writing of the proposed Constitution and the patterns of church life that follow from the suggested procedures described by the document are a description of the shared life of these two church bodies in the years that are ahead. And out of that sharing will eventually come a way of life that will have similarities to and divergencies from the present patterns of the two constituent bodies of the United Church. The future is neither to be feared nor is it to be put in captivity by the present.

(For a long time I myself have had very genuine reservations about whether or not the meaning of *The Basis of Union with the Interpretations,* particularly in respect to the local church, would be adequately embodied in the provisions of a constitutional document. I believe that as the proposed Constitution now stands these reservations are adequately met, and Section 21 of Article IV meets the criticisms and fears of many who have shared apprehension with me. My assurance comes both from the wording found in the Preamble, in Article IV and elsewhere, and also from the attitude of patience, of understanding and of concern that I have encountered among the Evangelical and Reformed members of the Commission to Prepare a Constitution.)

PREACHING

(Continued from page 11)

sion play? For that is, in one way or another, what the sermon must be.

When there is a play on the stage, there is always someone as inconspicuous as possible who "sits and prompts by whispers." This one wishes to be overlooked. But then there is another, called the actor, "who strides out prominently and draws every eye to himself." The Danish Christian Sören Kierkegaard has reminded us that some people make a serious mistake when they hear a sermon. They look upon the preacher as an actor and upon themselves as the "theater-goers who are to pass judgment upon the artist."

But the preacher is not the actor, not in the remotest sense. No, the preacher is the prompter. Each member of the congregation is an actor. The preacher whispers his sermons not in order that they may praise or blame him. What is really aimed at is their repetition of what the prompter has said. "In the most earnest sense, God is the critical theater-goer." And the one who listens to the sermon is the actor who in all truth acts before God.

In the sermon Christ crucified is portrayed in a whisper. The question is whether you will act your part before God. Will you call upon the name of the Lord Jesus? Your line is: "Jesus, remember me when you come in your kingly power." And Jesus said: "Truly, I say to you, today you will be with me in Paradise."

This Also Is Subversive

(Continued from page 13)

Government positions and Government circles at almost all levels. There were not many, but a few were obviously too many. Even one such person in such a sensitive place as the Department of State was certainly too many! It might be interpolated here that while our energies were concentrated on surviving a war with Germany in which we were allied with the Soviet Union, it could hardly be expected that our Government would refuse the services of any American who was not a proven anti-Communist.

Original Purpose

The Government, therefore, instituted various "loyalty programs" and "loyalty tests." The Truman loyalty program of 1947 included a provision requiring the Attorney General to draw up a list of organizations that, on examination, he considered to have "subversive" purposes. Thomas C. Clark, then Attorney General, assigned to a group of lawyers in the Department of Justice the task of examining a long list of organizations. The result of the investigation was the adoption by the Government of the Attorney General's list of subversive organizations.

The original purpose of this list was solely that of providing the Government with one means of determining the suitability for government employment of present employees and of applicants for employment. This included, of course, all employees in industrial plants manufacturing munitions for the armed forces. In practice, membership in one or more of the organizations on the list was often used as prima-facie evidence of unsuitability for government employment, to the neglect of evidence of a contrary nature.

Once the list was made public it was used in ways far beyond its original purpose. It became the principal means of determining the loyalty of all Americans —in industry, in the entertainment field, in the schools, in the churches. And, since the list carried the stamp of Government authority, it is perhaps not surprising that few people thought of inquiring if it was, in fact, reliable. The House of Representatives' Committee on Un-American Activities ranged far and wide, investigating all kinds of organizations and persons in all walks of life. And always a main question was whether they had or had not supported one or more of the organizations on "the Attorney General's list."

Were, or are, the organizations on the Attorney General's list in fact subversive? The answer to this question requires a highly discriminating judgment. It is necessary to such judgment to say, at the outset, that all of these organizations had perfectly legitimate and perfectly good American purposes, so far as the average person could tell. One must go a step farther and say that these organizations did in actual fact do much work that was not only unobjectionable but highly laudable. They exposed and fought fascism and nazism. It would have been well if more Americans had awakened earlier to the menace of these movements.

They exposed and fought racial bigotry. They befriended the foreign-born—of all political persuasions. They came to the defense of the Spanish Republic. Would that more Americans had done so! Many thousands of decent, loyal, intelligent Americans gave money to these organizations, attended meetings, gave permission for the use of their names.

Later on, it developed that some of these organizations had indeed been started by Communists with, we may assume, the intention to use them in some way for Communist purposes. In some of them Communist control was substantial. Some had been established by non-Communists and came gradually under Communist control. It is probable that some of the money given to some of these organizations was used for specifically Communist ends. It is known that, in addition to the acknowledged Communists in some organizations, persons who insisted they were not Communists were, in fact, members of the party.

Central Character

Did all this make the organizations as such and in their central character subversive? Not necessarily! For if some of the organization's money and influence was diverted to specifically Communist purposes, the organization was still not completely amenable to Communist direction; it still, in the main, worked for purposes that were laudable. It was still not fully, as the phrase goes, a "Communist front." And thousands of supporters of these organizations were interested only in helping to do something that was perfectly good and soundly American.

But see what has happened! It is now charged, or insinuated, that all who were in any way associated with these organizations—including Edwin T. Dahlberg, president of the National Council of Churches; G. Bromley Oxnam, Methodist bishop; and Reinhold Niebuhr, a distinguished E and R clergyman and vice president of Union Theological Seminary—were willing or anxious to help the Communist cause. To say so is flagrantly unfair, un-American and unchristian! It amounts to bearing false witness against one's neighbor. Ministers and lay members of our churches ought to stand up and turn the tables on those who make the charges. They ought to say to such falsifiers: "In that you meanly and unfairly attack sincere Christians and loyal Americans, misrepresent their purposes and records, tell half-truths about them, you are the really subversive people. For you subvert basic American principles. Americans believe in fair play; you are not playing fair. A true American does not believe in 'guilt by association'; you would have us believe that an American is guilty if he had some kind of relationship, however brief or distant, with organizations in which Communists played some part. Americans are supposed to be courageous; you turn large numbers of them into timid souls who turn tail and run if someone, however irresponsible, whispers that some person or organization is not patriotic."

Inaccurate Information

Are there any further reservations one should have about the Attorney General's list of subversive organizations? Yes. In some cases the name of the organization is not accurate. An organization may be listed two or three times under slightly different names. A local chapter of a national organization may be listed as if it were another national organization. At least one organization is named that had no single Communist in it and that served no single Communist purpose. Such facts give cause to wonder by what slipshod processes of investigation the whole list was made up.

Is it good American practice to have a Government list of "unsafe" organizations? The only possible justification for such a Government list lay in having a rough yardstick by which to measure the political reliability of its employees. It is, of course, to be assumed that the Government will look carefully into the record of its present or prospective employees. In the case of "sensitive" positions (work in which a person has influence on foreign policy or access to matters of a confidential nature) it is certainly permissible to resolve a substantial doubt in favor of caution. Even for this purpose, the yardstick was and is unreliable, and great injury has been done—to individuals and to government service—by its use.

But is not the whole idea too uncomfortably close to Communist practice? Since when have Americans been willing to permit the Government to tell them which of their organizations are "unsafe"? What a preposterously un-American position we are put in when some citizens' organizations feel compelled to prove that they are not on the Attorney General's list!

From what source do we learn that some persons were members or supporters of organizations on the Attorney General's list? This information comes from the files

Continued on next page

of the House of Representatives' Committee on Un-American Activities. These files are open to almost anyone who wishes to go to Washington and ask his Congressman for permission to examine the files. Many individuals and representatives of organizations have done this, and this is the authority they cite when, on the radio or in a pamphlet or in a meeting, they charge that such and such persons were, or are, members of such and such "subversive organizations."

Can we assume that this information is reliable? No. It is not reliable because in many cases, perhaps in most, it is not the result of orderly and careful investigation or, indeed, of any investigation at all. It is probably assumed by many that the committee interviewed the people whose names are listed or that at least it listened to testimony from several sources about them or carefully checked the membership rolls of the "subversive organizations," or in other ways made certain that it had the facts. In many cases, nothing of the kind took place.

Strange Results

Unchecked newspaper stories are a main source of this alleged information. Mailing lists of organizations are another source. Letterheads are another. Casual and unverified testimony by a former member of the Communist party or of one of the "subversive organizations" has been accepted as evidence. These procedures have led to some strange results.

A person is listed as a member of an organization because he spoke at one of its meetings. A person has been put down as a member because his name appears on an organization's list of "sponsors," although his name may have been used without his permission or knowledge. Persons are listed as members of organizations of which they never heard, or of organizations that they never would have dreamed of joining.

Does this mean that none of the information in these files concerning the affiliation of certain persons with organizations on the Attorney General's list is correct? No. Some of it is factual. The character of the files and the way in which the "information" was assembled, however, mean that we should never accept as truth a statement to the effect that a person was a member of certain organizations merely because it is stated that the information comes from the files of the House Committee on Un-American Activities. The statement may be based on fact or it may be false.

Supposing that a person was actually a member or supported one or more of these organizations, is not this ground for legitimate suspicion of his loyalty? Certainly not! And for the following reasons. First, we must keep in mind the whole domestic and international situation existing at the time of his membership, as outlined earlier in this article. Second, where Communists exercised substantial control in an organization and/or used some of its resources for specifically Communist purposes, the person in question may have been totally unaware of it.

Third—and this third reason constitutes one of the most serious indictments of the House committee's files—a person's record in the files is almost always limited to a statement about his membership in an organization or about something he signed or about a speech he made at a particular time. The person may, subsequently, have resigned from the organization in protest against its activities. The files usually do not report this.

The person may have engaged in an effort to eliminate Communist influence from the organization—perhaps successfully. The files will say nothing about that. The person's record, considered as a whole and particularly his record subsequent to his affiliation with the organization may establish beyond the shadow of a doubt his opposition to communism and his attachment to fundamental American principles. On all this the files may be silent.

Irrational Character

To take an example, the files report that in 1948 the writer of this article was invited to join a group of Americans planning to visit Yugoslavia at the expense of the government of that country. The files do not report the fact that he rejected the invitation. On such totally misleading information we are asked to form a judgment on the character of fellow Americans!

Why do some people so casually and in such wholesale fashion use the labels "Communist," "Communistic," "subversive"? The reason is clear. If their sole objective were to stop attempts to change our form of government by unconstitutional means and to substitute a Communist social order, they would be careful to center their attack on those who actually are trying to do this. By the wholesale and irrational character of their charges they prove that their objective is not merely to eliminate Communists but to discredit persons and organizations they do not like.

Lacking any really sound arguments, and in their blind fury, they look around for the ugliest charge they can find. The ugliest word in contemporary American society is the word "Communist." The fact that persons and organizations on whom the label is pinned have nothing whatever in common with communism seems irrelevant. One wants to eliminate their influence. The simplest way to do it is to cry: "Communistic! Subversive!"

To our shame, it must be said that many of us are such poor exponents of honest, fair-dealing, courageous, independent Americanism that so soon as anyone cries "Communist!" we shrink and cower and decide to play safe.

What a humiliating shame it is that the National Council of Churches should feel compelled to assure the American public that it has always been opposed to communism! What kind of people have we become, that such a dedicated Christian as Edwin T. Dahlberg should be denied the use of a Christian church because some ignorant and bitter persons wave before the officers of the church a list of allegedly subversive organizations to which he is alleged to have belonged!

American Principles

One aspect of this matter, it may be remarked in passing, is strange indeed. Or perhaps not so strange as revealing! It is often the very people who are usually most suspicious of government who, when an agency of government gives them material for an attack on other Americans, leap to embrace the material and spread it around as gospel truth!

One final comment. A good reason for repudiating Communist philosophy and practice is the fact that Communists were originally responsible for poisoning the American atmosphere with the habit of suspicion and misrepresentation. Communists were and are "subversive" in that they propose to change our political system through underhanded and unconstitutional means. Communists have lied about their membership in the Communist party. They have tried to undermine democracy behind a front of concern for democracy. They have given the rest of us some kind of excuse for suspicion, hysteria and timidity.

But if Communists misrepresent and falsify, all the more reason why we should not do these things! It comes to this: one of the most effective ways in which an American can help to dissolve the most valuable American principles and can help the Communist cause is to cry "Communist" against persons and organizations he does not like, or to keep silent when good Americans and brave Christian leaders are maligned.

It is time Americans, and particularly American Christians, resisted the effort to make us conform. It is time we stopped running. It is time we recovered our souls.

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OBITUARIES

THE REV. DR. ALDEN HYDE CLARK, Congregational Christian missionary and missions leader for more than forty years, died May 27 in Boston, Mass., at the age of 81.

Dr. Clark graduated from Amherst College in 1900 and later studied at Union Theological Seminary and Columbia University in New York City.

For three years Dr. Clark was a district missionary at Vadala, India. In 1907 he went to Ahmednagar as principal of Union Training College. He was recalled to the United States in 1919 to become candidate secretary of the American Board.

In 1923 he and Mrs. Clark returned to India where he founded Nagpada Neighborhood House in Bombay. From 1926 to 1929 he was principal of Union Theological College in Ahmednagar. Then he became regional secretary for India, Ceylon, Mexico, Spain and the Philippines for the American Board. Surviving besides his widow are two sons, the Rev. William W. Clark of Newton, Mass., and Prof. John A. Clark of Colby College; a daughter, Mrs. Ross Cannon of West Newton; a brother, Prof. J. Maurice Clark of Westport, Conn.; and a sister, Mrs. H. Carrington Lancaster of Baltimore.

THE REV. WILLIAM H. KERSCHNER, a retired E and R minister of Greenville, Pa., died May 16 at the age of 90. Educated at Fredonia Institute, Franklin and Marshall College and Lancaster Theological Seminary, he was ordained in 1903 and spent his entire ministry in two charges of Pittsburgh Synod, serving the Watson Run Charge for thirty-two years prior to retirement. A daughter survives.

MRS. ANNA SCHLUNDT NUSSMANN, widow of the Rev. George Nussmann, former E and R minister, died May 29 in Jamestown, Mo., at the age of 80. Daughter of a parochial teacher in the Evangelical Children's Home near St. Louis, she served in the manse with her husband for fifty years in Indiana, Alabama, New York, Pennsylvania, Georgia, Missouri, Ohio and at the Robinson Academy near Waco, Tex., where Mr. Nussmann was principal.

Surviving are two sons, the Rev. Ernst H. Nussmann of Mount Hope Church, Whittier, Calif., and the Rev. Oscar C. Nussmann of St. Louis, associate secretary of the E and R Board of International Missions; and three daughters.

THE REV. LEONARD M. OUTERBRIDGE, a former American Board missionary and executive of the CC Missions Council, died in Toronto, Ontario, Canada, April 13 at the age of 60.

Of English descent and a Canadian citizen, Mr. Outerbridge was born in Bermuda. He was educated at Wabash College, the University of Chicago and the Theological College of Queen's University.

He was a missionary of the American Board in North China from 1925 to 1933 and a member of the Missions Council staff from 1933 to 1940. Mr. Outerbridge is survived by his widow, one daughter and one son.

MRS. WALTER C. PUGH, wife of the Rev. Walter C. Pugh of Ocala, Fla., died on May 4 at the age of 70. Before his retirement in 1957, Mr. Pugh served E and R churches in Pennsylvania and New Jersey. Mrs. Pugh was active in the E and R Women's Guild and served two terms as president of the New York Synod Regional Guild. Her husband and three daughters survive.

MRS. SARAH TYSON SLINGHOFF of Pottstown, Pa., widow of the Rev. Charles H. Slinghoff, E and R pastor, died April 10. With her husband she served in four pastorates, all of them in Pennsylvania. She is survived by two daughters and two sons.

CATAWBA

(Continued from page 9)

dedication was not wasted since creditable performances were given by all.

The imaginative set, allowing scenes to be played both in 1890 and 1960, the numerous properties and the costumes of Victorian and contemporary style also displayed dedication by the students working behind the scenes.

"Our productions of new scripts have been of immense value to our students," declared Professor Colbath. "More excitement and hard work go into the production of the new play than into any other show of the year. The students watch with intense interest the entire creative process and work unstintingly to be a part of it. The new plays have also stimulated writing among our own students."

In accordance with the original agreement when the grant was first made to Catawba, the possibility of developing the new play for television or for professional production is now being considered.

However, the students at Catawba and the church have proven the value of producing "The Busy Martyr." The playwright has seen his play well staged and can ponder any future adjustments that he may wish to make in his script. The students have participated in an atmosphere of unusual creativity, often hard to find in our standardized world. And once more the church has affirmed its interest in one of man's chief methods of commenting upon his own weaknesses and foibles—the theater!

Your Citizenship

(Continued from page 17)

The first peril, that of political fanaticism, is a dangerous one because it justifies any excess in pursuit of the final goal. This is precisely the evil of the Communist system that holds up a "perfect" state of society and then allows every manner of violence and deceit in the achievement of it. Paul's simple reminder here is that evil is not overcome by more evil but only by good.

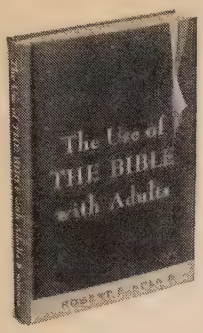
The second peril, that of perfectionism, leads many high-principled people to retreat into neutrality. In this way the social order, losing the support of able Christians, is left to the mercies of less able men. One prominent example of this retreat is that of the pacifist. His effort to overcome evil results in his opting out of responsible political negotiations.

But in matters of practical negotiation, we must recognize that politics is a means of achieving justice through balancing the power structures of society. Such a balance cannot be achieved without a conflict of interest and potential violence. It is essential to maintain a stronger deterrent than moral suasion if the basis of society is to hold firm—and this means that disavowal of violence (armaments, prisons and so forth) equals an irresponsible relationship to the political order.

The Apostle Paul's directive is to overcome evil with good. This suggests an unflagging effort to recognize evil and surmount its hold by pursuit of the good. This sounds simple enough until one recalls the efforts we normally make to ignore evil, to stifle or combat it. Perhaps it is a characteristic Christian failing to affirm God's goodness by refusing to admit the existence of evil but nowhere in the Bible are we bidden to look on every aspect of the world as good.

Jesus, responding to one who had addressed him as "good sir!" protested: "Why do you call me good? None is good save God alone." So our first effort might well be that of recognizing those things that are evil and then searching out the means of retaliating with good. But such efforts should always be within the framework of our commitment and perspective as Christian citizens, and here we are called on to give ourselves to every positive effort to achieve the good.

Our Christian faith affirms that this world is both important and good. God created it and us, and he acted in Christ to reconcile men to him. Our faith is in the living God—and to his action for us we respond with action in his name. We will probably disagree on the course of action deserving the description "Christian," but we shall "persevere in the right as God gives us to see the right." And in that perseverance we shall lay claim to Christian citizenship.



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Church and Ministerial RECORD

E and R Address Changes

DELP, ROBERT W., 10 Brown's Court, S.E., Washington, D.C. (change of residence).

ELY, GEORGE K. (E), to 4703 Roland Ave., Baltimore 10, Md.

HARNER JR., WILLIAM E., 33 Fourth St., Shoemakersville, Pa. (change of residence).

HAUSMANN, WILLIAM J. (E), to 10 Rockledge Rd., Wheeling, W. Va.

JUD, GERALD J., 2969 W. 25th St., Cleveland 13, Ohio, executive secretary, Commission on Evangelism (new).

KLUGE, CARL H. (CC), Cibolo, Tex., to Church by the Sea, Madeira Beach, Fla. (visiting pastor).

KLUTEY, EMIL C. (I), to 725 W. Park St., Sandusky, Ohio.

MENGER, ERWIN F., Random Lake, Wis., to R.F.D. 1, Lake Elmo, Minn., pastor of Lake Elmo-Stillwater Charge.

MUELLER, ROBERT J., Lenzburg, Ill., to 23W072 Dickens St., Glen Ellyn, Ill. (minister without charge).

SENFT, E. PHILIP, Turbotville, Pa., to Timberville, Va., pastor of Timberville Charge.

STARBUCK, ROBERT B. (CC), to Gossner-Mission, Handjerystr. 19/20, West Berlin-Friedenau, Germany.

TENDICK, ARMIN H., Kewanee, Ill., to 376 Park Terrace, S.E., Cedar Rapids, Iowa (retiring).

ZIEBELL, KENNETH R., Elmhurst, Ill., to Dorotheergasse 16, Vienna I, Austria, pastor of Vienna Community Church.

ZUCHER, GOTTHELF T. (E), to 1416 8th St., Greeley, Colo.

Code: CC—E and R ministers serving CC churches; E—Emeriti, retired or disabled; I—Inactive, or in secular work.

CC Calls

ACHUFF JR., DELBERT L., associate, First, Washington, D.C., to West Billings, Mont. (new church).

ALLEN, HERBERT N., minister of Christian education, Redwood City, Calif., to Northern California Congregational Conference, San Francisco.

BOSTON, JAMES R., student, to Plainville and Lysander, N. Y.

BULL, JAMES A., San Miguel Parish, Nucla, Colo., to West, Phoenix, Ariz.

BURKHARDT, CARL A., to interim, Broadus, Montana.

CALBOM, LEROY, to associate, Redwood City, California.

CHASNEY, GEORGE M., student, to Letcher and Loomis, S. D.

CORNELIUS, CONRAD, to Piney Plain, N. C.

ELDRIDGE, ROGER L., student, to associate, Plymouth, Milwaukee, Wis., Sept. 1.

EVANS, FRANKLIN S., associate, First, Fresno, to United, Squaw Valley, Calif.

GILMAN, ROBERT P., minister of Christian education, Corona del Mar, Calif., to assistant, Waiokeola, Honolulu, Hawaii.

GLESSNER, RICHARD H., Amboy, Ill., to Wilmington, Vt.

GREGG, JOHN H., First, Fresno, to new church, Los Altos, Calif.

HALL, JOHN R., Plentywood, Mont., to Minot, N. D.

HUMMEL, DANIEL, student, to St. John's, Lincoln, Neb.

JACKSON JR., THOMAS C., to associate, Pilgrim, Cincinnati, Ohio.

JULIUS, DAVID J., Pullman, to Richmond Beach, Wash., September 1.

KAJIKAWA, SHIRLEY, director of Christian education, Fauntleroy, Seattle, Wash., to Plymouth, Milwaukee, Wis., September 1.

KAUPU, DAVID, student, to Kalapana-Kau Parish, Hawaii, October 1.

KEACH, STANLEY J., minister of education, United, Walpole, Mass., to associate, Christian education, Middle Atlantic Conference of Congregational Christian Churches, East Orange, N. J.

MARGANIAN, MARDIROS, student, to Immanuel Armenian, Los Angeles, Calif.

MC LANE, EDWIN D., to minister of education and director of the Center for Christian Development, Chappaqua, N. Y.

MELIDONIAN, NORAIR, to Cilicia, Pasadena, California.

MERSEBERG, JAMES, student, to Hana, Maui, Hawaii.

MORRISON, FRANK, student, to Little Washington, Ohio.

NACE, THEODORE K., Ferndale, to Loomis, California.

NELSON, JAMES B., New Haven, Conn., to Vermillion, S. D., September 1.

NOURSE, D. ELMER, Wallace, Ida., to Lopez Island, Wash.

PARSONS, HORACE W., Casper, Wyo., to First, Keokuk, Iowa.

PERRIN, WILBUR, student, to United, Florence, Ohio.

PEXTON, THOMAS C., to associate, Shiloh, Dayton, Ohio.

PRESNELL, LACY M., Seagrove, to Sophia and Flint Hill, N. C., and pastor-at-large Western North Carolina Conference.

RAYSON, DELWYN R., Mountainside, N. J., to Church of the Crossroads, Honolulu, Hawaii, September 1.

REYNOLDS, JAMES, to the staff of Stockton, California.

RICHTER, DONALD, student, to Federated, Chelsea, Vt.

ROBERTSON, G. WALLACE, to Peoples, East Lansing, Mich.

SILVIS, RALPH, student, Pittsfield, to Hammersville, Ohio.

SMITH, IVAN R., Maywood, Ill., to United, Ferndale, Wash.

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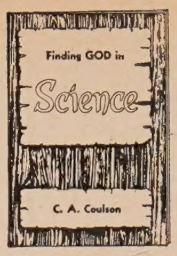

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SNYDER, WALSTEIN W., Rosemont, South Norfolk, Va., to superintendent, Congregational Christian Home for Children.
SPRENGER, FREDERICK O., student, to Ipswich, S. D., September 1.
SUTTON, THOMAS D., Palm Street, Greensboro, N. C., to Leaksville, Va.
SWOPE, GLENN E., student, to Fairport Harbor, Ohio.
TROTTER, RICHARD L., Berea, Davenport, Iowa, to Richland, Wash.
TYLER, EDWARD J., interim, to minister, Thetford, Vt.
WORKENTINE, FRANK, Eagle Butte, S. D., to pastor-at-large, Dept. of Indian Work.
YOUNG, W. A., to interim, Plymouth, Wichita, Kan.

CC Resignations

BARBER, CARL L., student, Little Washington, Ohio.
BARBER, RAYMOND W., Laingsburg, Mich., to retire.
BAXTER JR., HARRY N., Baptist, Miner, Wilkes-Barre, Pa.
BOTLEY, ROBERT D., South Park, Rapid City, South Dakota.
BROWN, ELMER A., director religious education, First, Pasadena, Calif.
BUNKER, WILFRED H., First United Protestant, Hilo, Hawaii, to study.
CARTER, RICHARD P., interim, Sanford, Fla.
CAUGHEY JR., FRANK M., Presbyterian, Westbrook, Conn.
COLWELL, CLARENCE A., Collinwood, Cleveland, Ohio.
CONDON JR., GEORGE D., Mission Hill, S. D., to study.
CROCKETT, LARRIMORE C., Dummerston and associate, Centre, Brattleboro, Vt., to study.
ESLINGER, JERALD, Letcher and Loomis, S. D., to study.
FENNER, MELVIN R., Dayton, Wash., September 1.
GILL, CLAYTON H., Henderson, Nev.
HASTINGS, WILLIAM F., United, Edinburg, Ohio.
KAINA, WILLIAM H., Hana, Maui, Hawaii, to study.
KAISER, RAY, EUB, Bethany, Lebanon, Ohio.
MARTIN, KENNETH M., Welborn, Kansas City, Kan.
MC FARLAND, CHARLES K., Bethlehem, Va.
MIGUEL, PAUL, Alcester, S. D., to study.
PETERSON, THOMAS E., Northfield, Conn., to study.
REED, DALE D., West, Stafford, Conn.
ROBERTSON, DAVID, interim, Eastlake, Ohio, to study.
RODRIGUES, CHARLES V., Sharon, Conn., to study.
SAYLER, BERNARD W., Fairfax, S. D., to study.
SIEWERT, PAUL H., Federated, Valley Springs, S. D.
SKIDMORE, CYRIL N., Morris, Conn.
TAYLOR, DONALD A., Assembly of God, Lexington, Ohio.
TRUITT SR., JOHN G., superintendent, Congregational Christian Home for Children, Elon College, N. C., to retire.
WEINERT, LAWRENCE J., La Canada, Calif., September 1.
WENZ, HERBERT E., Plainfield, Conn., to study.
WITT, WALTER W., associate, La Canada, Calif., September 1.
WRIGHT, HAROLD H., Fort Collins, Colo., to retire.

CC Installations, Ordinations, Recognitions and Anniversaries

BARTLETT, JACK, ordination, Mill Valley, Calif., March 27.
BROWN DEER, service of chartering, Pilgrim, Milwaukee, Wis., May 1.
BURWELL, WESLEY E., ordination and installation, Center Harbor, N. H., May 8.
CASSIDY, JACK O., installation, Lake Avenue, Elyria, Ohio, May 15.
CHANDLER, ALEXANDER L., installation, First, Falmouth, Mass., May 8.
CROWLE, DAVID R., installation, Park, Philadelphia, Pa., April 24.
FIRST, Ankeny, Iowa, dedication of educational unit, March 13.
FIRST, Cedar Falls, Iowa, 100th anniversary.
FIRST, Waterloo, Iowa, dedication of educational unit, March 13.
GUSTAFSON, JAMES W., ordination, West, Haverhill, Mass., May 19.
HEDGEBETH, EMMANUEL S., installation, Second, Medfield, Mass., May 8.
LAWRENCE, Mich., dedication of educational unit, May 1.
LINCOLN, EDWIN R., installation, Plymouth, Levittown, Pa., March 27.
LYON, FREDERICK W., ordination and installation, Thompson, Conn., May 8.
MAHLER, MAURICE O., installation, Central, Lynn, Mass., May 22.
MARMADUKE, RONALD K., installation, Niles, Calif., March 20.
NEWTON, JOSEPH R., installation, North, Madison, Conn., May 22.
PETERSEN, RONALD E., ordination, First, Center Ossipee, N. H., May 21.
PETERSON, COURTNEY E., ordination, Old South, Boston, Mass., May 15.
PILGRIM, Detroit, Mich., dedication, April 24.
RUBYAN, ROBERT P., installation, Armenian, Detroit, Mich., May 15.
RUSH, RICHARD L., ordination, West Medford, Mass., May 15.
SCOTTSDALE, Ariz., recognition, May 8.
SMALLSREED JR., LEE J., installation, Scottsdale, Ariz., May 8.
STANFORD, LE ROY R., installation, Westfield, N. J., May 15.
SWARTZ, GUTHRIE R., installation, Second, Palmer, Mass., May 22.
TAYLOR, LOUIS R., installation, Mayflower, Detroit, Mich., May 26.
TIEMEYER, THEODORE N., installation, Christ, Miami, Fla., May 8.

TOWNSEND, THOMAS N., ordination, First Central, Omaha, Neb., June 19.
WALKER, STEPHEN F., ordination, Langdon, N. H., May 22.

E and R Installations

EBELING, ARTHUR F., St. Peter's, Washington, Mo., May 15.
KIRALY, ZOLTAN, Hungarian Church, McKeesport, Pa., May 15.
MAYER, JOSEPH H., Wilton Junction Charge, Midwest Synod, May 15.
SCHAFALE, HERBERT M., Bethel, Cahokia, Ill., May 15.
SCHULZ, HAROLD A., Bethel, St. Louis, Mo., May 15.
VOELM, DONALD J., First, Galion, Ohio, May 15.
WHITEBRED, HOWARD R., First, Palmerton, Pa., May 22.

Newly Vacant E and R Pulpits

Michigan-Indiana Synod—Zion, Millersburg, Ind.
Pittsburgh Synod—Trinity, Berlin, Pa.
Southeast Ohio Synod—First, Bellaire, Ohio.
South Indiana Synod—Salem, Louisville, Ky., (associate pastor); St. John's, Carmi, Ill.; Friedens, Browns, Ill.; Bethel, Freelandville, Ind.
Southwest Ohio Synod—Salamonia, Ind.
Susquehanna Synod—Paradise Charge, Pa.; Dushore-Overton-Elkland Charge, Pennsylvania.
West New York Synod—Trinity, Rome, New York.

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Can you hear this prayer? Can you help us answer it? For *now* — is "next year". *Now* is the time we must decide how many or how few children will be allowed to go to Mont Lawn. Hundreds are waiting hopefully. Only you can decide.

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- ☐ $ 40 (gives one child 2 weeks)
- ☐ $ 20 (gives one child 1 week)

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